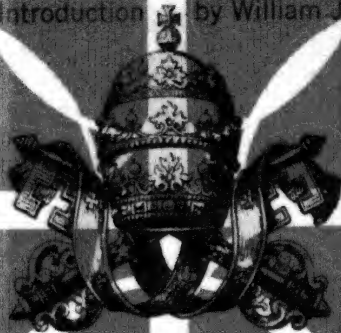


**THE TEXT IS
LIGHT IN
THE BOOK**

**TEXT IS CROSS IN
THE BOOK**

SEVEN GREAT ENCYCLICALS

Introduction by William J. Gibbons, S.J.



LEO XIII

The Condition of Labor
(*Rerum Novarum*)

PIUS XI

Christian Education of Youth
(*Divini Illius Magistri*)

Christian Marriage
(*Casti Connubii*)

Reconstructing the Social Order
(*Quadragesimo Anno*)

Atheistic Communism
(*Divini Redemptoris*)

JOHN XXIII

Christianity and Social Progress
(*Pacem et Magistra*)

Peace on Earth
(*Pacem in Terris*)

WITH DISCUSSION CLUB OUTLINES

262.8 C36s copy 1 \$1.50
Catholic Church. Pope.
Seven great encyclicals.
Glen Rock, N.J., Paulist Pr.
[1963]
344p.



kansas city



public library

kansas city, missouri

Books will be issued only
on presentation of library card.

Please report lost cards and
change of residence promptly.

Card holders are responsible for
all books, records, films, pictures
or other library materials
checked out on their cards.

KANSAS CITY MO PUBLIC LIBRARY



0 0001 0300016 2

SEVEN GREAT ENCYCLICALS

548th THOUSAND

Imprimi Potest:

JAMES P. SWEENEY, S.J.,
Provincial, Maryland-New York.

© COPYRIGHT, 1939, 1963, BY
THE MISSIONARY SOCIETY OF ST. PAUL THE APOSTLE
IN THE STATE OF NEW YORK

MANUFACTURED IN THE UNITED STATES OF AMERICA

INTRODUCTION

Contemporary man need not look far for signs of social changes of tremendous import. Indeed, he lives in a world markedly different from that known to his forebears. Today, for example, our factories have an output many times larger than at the time of the American Revolution. And one farm worker, adequately equipped, can now harvest what took the labor of ten men several decades ago. Thus, thanks to science and technology, potential abundance surrounds us, provided proper use be made of natural and human resources.

But contemporary man is not without his special problems, which frequently are by-products of the technical advance to which he points with pride. Thus, many are understandably concerned about the vast destructive power of nuclear armaments and the weapons of modern war. This concern is augmented at the sight of the great metropolitan centers around the world. Yet quite apart from war, these urban complexes pose serious threats to humane living, by reason of crowding, slums, traffic congestion, and so forth. In too many instances their layout and functioning stands badly in need of rationalization.

Then, too, industrialization has contributed much to higher levels of living, but also has occasioned conflicts in industrial relations as well as problems in wages and hours, conditions of work, employment of women and children. Moreover, difficulties recur in capital formation, property rights, training in technical and managerial skills, and now in automation. As major portions of the underdeveloped world industrialize, difficulties experienced in Europe and North America must be faced by the emerging nations.

Finally, man's very ingenuity in saving life, especially among infants, occasioned accelerated growth in human numbers, at rates unprecedented in history. The resultant impact on economic life, schools and education, social organization generally, will be felt for years to come. The Church herself is deeply affected in her work for souls, their salvation and sanctification. And individuals everywhere must rethink the implications of activated sexuality in modern life.

In the face of such challenges to man's welfare and moral behavior, the Church could not and did not remain aloof. One manifestation of her concern about the issues involved has been a series of papal encyclicals, since the days of Leo XIII especially, on society and its needs. A careful selection of these was made and incorporated into *Five Great Encyclicals* (Paulist Press, 1939). Through many printings it proved its usefulness in classroom and seminar groups.

In the present volume, to the above five are added two major encyclicals of Pope John XXIII, namely *Mater et Magistra* (1961) and *Pacem in terris* (1963). These are rightly regarded as outstanding documents of our day.

VI INTRODUCTION

WHAT IS AN ENCYCLICAL — Something can here be said on the nature of an encyclical as such. It is a written message of the Pope on a more important matter, addressed to bishops in communion with the Holy See and in modern times usually to the faithful as well. In his final encyclical, *Pacem in terris*, John XXIII added a salutation to "all men of good will." This fact attracted world-wide attention.

Encyclical letters for the most part deal with currently relevant doctrinal and/or moral matters of general concern. Some commemorate special events in the universal Church. But whatever the occasion, an encyclical represents a solemn exercise of the ordinary Magisterium (teaching authority) by the Holy Father, who is first among the bishops and highest authority of the Church on earth.

Since the Pope, as successor of St. Peter, holds universal jurisdiction, he may, by right, thus address all bishops, clergy and faithful, and this without lawful hindrance by local authorities, sacred or civil. Such an exercise of papal teaching authority deserves acceptance by, and respect from, Christians everywhere.

The doctrinal instructions contained in an encyclical are to be given greater weight than more casual and less solemn statements. Nevertheless, an encyclical ordinarily does not contain definitions of faith (*de fide* pronouncements of the most solemn kind), such as are made from time to time by the Pope (e.g., definition of the Immaculate Conception) or by ecumenical councils acting in union with the Pope. And generally speaking, the Holy Father in an encyclical does not attempt to resolve strictly technical or scientific matters, unless these have a direct bearing on dogma. In this connection, the encyclical letter *Humani generis* (1950) of Pius XII, may be consulted.

Against the above background, this first edition of *Seven Great Encyclicals* is modestly but confidently presented. Libraries and schools should find it useful in connection with courses or research in theology, religion, social philosophy, social ethics. In general, educated readers will be helped in appraising objectively the Church's interest in, and impact on, modern society.

All presumably will derive from reading these key statements of recent Popes, new incentive for applying themselves to serious and continuing study of the social sciences and of social thought, as highly relevant to proper understanding of today's complex and interdependent world. And some, it is hoped, will also be spurred to action on behalf of that very sizable portion of humanity which still is poorly fed, clothed, housed and educated, despite the achievements of science and technology. These fellow humans are children of God, and hence merit our brotherly love and Christian concern.

WILLIAM J. GIBBONS, S.J.

CONTENTS

	PAGE
THE CONDITION OF LABOR (<i>Rerum Novarum</i>).....	1
Pope Leo XIII	
DISCUSSION CLUB OUTLINE	30
CHRISTIAN EDUCATION OF YOUTH (<i>Divini Illius Magistri</i>).....	37
Pope Pius XI	
DISCUSSION CLUB OUTLINE	68
CHRISTIAN MARRIAGE (<i>Casti Connubii</i>).....	77
Pope Pius XI	
DISCUSSION CLUB OUTLINE	117
RECONSTRUCTING THE SOCIAL ORDER (<i>Quadragesimo Anno</i>)....	125
Pope Pius XI	
DISCUSSION CLUB OUTLINE	168
ATHEISTIC COMMUNISM (<i>Divini Redemptoris</i>).....	177
Pope Pius XI	
DISCUSSION CLUB OUTLINE	207
CHRISTIANITY AND SOCIAL PROGRESS (<i>Mater et Magistra</i>).....	217
Pope John XXIII	
DISCUSSION CLUB OUTLINE	275
PEACE ON EARTH (<i>Pacem in Terris</i>).....	287
Pope John XXIII	
DISCUSSION CLUB OUTLINE	327
SOME IMPORTANT PAPAL STATEMENTS	341

RERUM NOVARUM

**ENCYCLICAL LETTER OF OUR HOLY FATHER
BY DIVINE PROVIDENCE**

POPE LEO XIII

ON

THE CONDITION OF LABOR

**To Our Venerable Brethren, All Patriarchs, Primates,
Archbishops and Bishops of the
Catholic World,**

In Grace and Communion with the Apostolic See,

POPE LEO XIII

Venerable Brethren,

Health and Apostolic Benediction

1. It is not surprising that the spirit of revolutionary change, which has long been predominant in the nations of the world, should have passed beyond politics and made its influence felt in the cognate field of practical economy. The elements of a conflict are unmistakable: the growth of industry, and the surprising discoveries of science; the changed relations of masters and workmen; the enormous fortunes of individuals and the poverty of the masses; the increased self-reliance and the closer mutual combination of the working population; and, finally, a general moral deterioration. The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss it; practical men propose schemes; popular meetings, legislatures, and sovereign princes, all are occupied with it—and there is nothing which has a deeper hold on public attention.

Therefore, Venerable Brethren, as on former occasions, when it seemed opportune to refute false teaching, We have addressed you in the interests of the Church and of the commonwealth, and have issued Letters on Political Power, on Human Liberty, on the Christian Constitution of the State, and on similar subjects, so now We have thought it useful to speak on

The Condition of Labor

It is a matter on which we have touched once or twice already. But in this Letter the responsibility of the Apostolic office urges Us to treat the question expressly and at length, in order that there may be no mistake as to the principles which truth and justice

dictate for its settlement. The discussion is not easy, nor is it free from danger. It is not easy to define the relative rights and the mutual duties of the wealthy and of the poor, of capital and of labor. And the danger lies in this, that crafty agitators constantly make use of these disputes to pervert men's judgments and to stir up the people to sedition.

2. But all agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. The ancient workmen's Guilds were destroyed in the last century, and no other organization took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come to pass that Working Men have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition. The evil has been increased by rapacious Usury, which, although more than once condemned by the Church, is nevertheless, under a different form but with the same guilt, still practiced by avaricious and grasping men. And to this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself.

3. To remedy these evils the *Socialists*, working on the poor man's envy of the rich, endeavor to destroy private property, and maintain that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that, by thus transferring property from private persons to the community, the present evil state of things will be set to rights, because each citizen will then have his equal share of whatever there is to enjoy. But their proposals are so clearly futile for all practical purposes, that if they were carried out the working man himself would be among the first to suffer. Moreover they are emphatically unjust, because they would rob the lawful possessor, bring the State into a sphere that is not its own, and cause complete confusion in the community.

Private Ownership

4. It is surely undeniable that, when a man engages in remunerative labor, the very reason and motive of his work is to obtain property, and to hold it as his own private possession. If one man hires out to another his strength or his industry, he does this for the purpose of receiving in return what is necessary for food and living; he thereby expressly proposes to acquire a full and real right, not only

to the remuneration, but also to the disposal of that remuneration as he pleases. Thus, if he lives sparingly, saves money, and invests his savings, for greater security, in land, the land in such a case is only his wages in another form; and, consequently, a working man's little estate thus purchased should be as completely at his own disposal as the wages he receives for his labor. But it is precisely in this power of disposal that ownership consists, whether the property be land or movable goods. The *Socialists*, therefore, in endeavoring to transfer the possessions of individuals to the community, strike at the interests of every wage earner, for they deprive him of the liberty of disposing of his wages, and thus of all hope and possibility of increasing his stock and of bettering his condition in life.

5. What is of still greater importance, however, is that the remedy they propose is manifestly against justice. For every man has by nature the right to possess property as his own. This is one of the *chief points of distinction* between man and the animal creation. For the brute has no power of self-direction, but is governed by two chief instincts, which keep his powers alert, move him to use his strength, and determine him to action without the power of choice. These instincts are self-preservation and the propagation of the species. Both can attain their purpose by means of things which are close at hand; beyond their surroundings the brute creation cannot go, for they are moved to action by sensibility alone, and by the things which sense perceives. But with man it is different indeed. He possesses, on the one hand, the full perfection of animal nature, and therefore he enjoys, at least, as much as the rest of the animal race, the fruition of the things of the body. But animality, however perfect, is far from being the whole of humanity, and is indeed humanity's humble handmaid, made to serve and obey. It is the mind, or the reason, which is the chief thing in us who are human beings; it is this which makes a human being human, and distinguishes him essentially and completely from the brute. And on this account—*viz.*, that man alone among animals possesses reason—it must be within his right to have things not merely for temporary and momentary use, as other living beings have them, but in stable and permanent possession; he must have not only things which perish in the using, but also those which, though used, remain for use in the future.

The Power of Reason

6. This becomes still more clearly evident if we consider man's nature a little more deeply. For man, comprehending by the power of his reason, things innumerable, and joining the future with the present—being, moreover, the master of his own acts—governs himself by the foresight of his counsel, under the eternal law and the

power of God, whose Providence governs all things. Wherefore it is in his power to exercise his choice not only on things which regard his present welfare, but also on those which will be for his advantage in time to come. Hence man can possess not only the fruits of the earth, but also the earth itself; for of the products of the earth he can make provision for the future. Man's needs do not die out, but recur; satisfied today, they demand new supplies tomorrow. Nature, therefore, owes to man a storehouse that shall never fail, the daily supply of his daily wants. And this he finds only in the inexhaustible fertility of the earth.

Nor must we, at this stage, have recourse to the State. Man is older than the State and he holds the right of providing for the life of his body prior to the formation of any State.

7. And to say that God has given the earth to the use and enjoyment of the universal human race is not to deny that there can be private property. For God has granted the earth to mankind in general; not in the sense that all without distinction can deal with it as they please, but rather that no part of it has been assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples. Moreover, the earth, though divided among private owners, ceases not thereby to minister to the needs of all; for there is no one who does not live on what the land brings forth. Those who do not possess the soil, contribute their labor; so that it may be truly said that all human subsistence is derived either from labor on one's own land, or from some laborious industry which is paid either in the produce of the land itself or in that which is exchanged for what the land brings forth.

The Law of Nature

Here, again, we have another proof that private ownership is according to nature's law. For that which is required for the preservation of life and for life's well-being, is produced in great abundance by the earth, but not until man has brought it into cultivation and lavished upon it his care and skill. Now, when man thus spends the industry of his mind and the strength of his body in procuring the fruits of nature, by that act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his own personality; and it cannot but be just that he should possess that portion as his own, and should have a right to keep it without molestation.

8. These arguments are so strong and convincing that it seems surprising that certain obsolete opinions should now be revived in opposition to what is here laid down. We are told that it is right

for private persons to have the use of the soil and the fruits of their land, but that it is unjust for anyone to possess as owner either the land on which he has built or the estate which he has cultivated. But those who assert this do not perceive that they are robbing man of what his own labor has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition; it was wild before, it is now fruitful; it was barren, and now it brings forth in abundance. That which has thus altered and improved it becomes so truly a part of itself as to be in a great measure indistinguishable, inseparable from it. Is it just that the fruit of a man's sweat and labor should be enjoyed by another? As effects follow their cause, so it is just and right that the results of labor should belong to him who has labored.

With reason, therefore, the common opinions of mankind, little affected by the few dissentients who have maintained the opposite view, has found in the study of nature, and in the law of nature herself, the foundations of the division of property, and has consecrated by the practice of all ages the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquillity of human life. The same principle is confirmed and enforced by the civil laws—laws which, as long as they are just, derive their binding force from the law of nature. The authority of the Divine Law adds its sanction, forbidding us in the gravest terms even to covet that which is another's: "Thou shalt not covet thy neighbor's wife; nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything which is his."¹

A Family Right

9. The rights here spoken of belonging to each individual man, are seen in a much stronger light if they are considered in relation to man's social and domestic obligations.

In choosing a state of life, it is indisputable that all are at full liberty either to follow the counsel of Jesus Christ as to virginity, or to enter into the bonds of marriage. No human law can abolish the natural and primitive right of marriage, or in any way limit the chief and principal purpose of marriage, ordained by God's authority from the beginning. "Increase and multiply."² Thus we have the family; the "society" of a man's own household; a society limited indeed in numbers, but a true "society," anterior to every kind of State or nation, with rights and duties of its own, totally independent of the commonwealth.

That right of property, therefore, which has been proved to belong naturally to individual persons must also belong to a man

¹ Deut. v. 21.

² Gen. i. 28.

in his capacity of head of a family; nay, such a person must possess this right so much the more clearly in proportion as his position multiplies his duties.

10. For it is a most sacred law of nature that a father must provide food and all necessities for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance. A family, no less than a State, is, as we have said, a true society, governed by a power within itself, that is to say, by the father. Wherefore, provided the limits be not transgressed which are prescribed by the very purposes for which it exists, the family has, at least, equal rights with the State in the choice and pursuit of those things which are needful to its preservation and its just liberty.

We say, at least equal rights; for since the domestic household is anterior both in idea and in fact to the gathering of men into a commonwealth, the former must necessarily have rights and duties which are prior to those of the latter, and which rest more immediately on nature. If the citizens of a State—that is to say, the families—on entering into association and fellowship, experienced at the hands of the State hindrance instead of help, and found their rights attacked instead of being protected, such associations were rather to be repudiated than sought after.

Socialism Rejected

11. The idea, then, that the civil government should, at its own discretion, penetrate and pervade the family and the household, is a great and pernicious mistake. True, if a family finds itself in great difficulty, utterly friendless, and without prospect for help, it is right that extreme necessity be met by public aid; for each family is a part of the commonwealth. In like manner, if within the walls of the household there occur grave disturbance of mutual rights, the public power must interfere to force each party to give the other what is due; for this is not to rob citizens of their rights, but justly and properly to safeguard and strengthen them. But the rulers of the State must go no further: nature bids them stop here. Paternal authority can neither be abolished by the State nor absorbed; for it has the same source as human life itself; "the child belongs to the father," and is, as it were, the continuation of the father's personality; and, to speak with strictness, the child takes its place in civil society not in its own right, but in its quality as

a member of the family in which it is begotten. And it is for the very reason that "the child belong to the father," that, as St. Thomas of Aquin says, "before it attains the use of free-will, it is in the power and care of its parents."³ The Socialists, therefore, in setting aside the parent and introducing the providence of the State, act *against natural justice*, and threaten the very existence of family life.

12. And such interference is not only unjust, but is quite certain to harass and disturb all classes of citizens, and to subject them to odious and intolerable slavery. It would open the door to envy, to evil speaking, and to quarreling; the sources of wealth would themselves run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality of which so much is said would, in reality, be the leveling down of all to the same condition of misery and dishonor.

Thus it is clear *that the main tenet of Socialism, the community of goods, must be utterly rejected*; for it would injure those whom it is intended to benefit, it would be contrary to the natural rights of mankind, and it would introduce confusion, and disorder into the commonwealth. Our first and most fundamental principle, therefore, when We undertake to alleviate the condition of the masses, must be the inviolability of private property. This laid down, We go on to show where we must find the remedy that We seek.

The Church Is Necessary

13. We approach the subject with confidence, and in the exercise of the rights which belong to Us. For no practical solution of this question will ever be found without the assistance of Religion and the Church. It is We who are the chief guardian of religion, and the chief dispenser of what belongs to the Church, and We must not by silence neglect the duty which lies upon Us. Doubtless this most serious question demands the attention and the efforts of others besides Ourselves—of the rulers of States, of employers of labor, of the wealthy, and of the working population themselves for whom We plead. But We affirm without hesitation that all the striving of men will be vain if they leave out the Church. It is the Church that proclaims from the Gospel those teachings by which the conflict can be brought to an end, or at least made far less bitter; the Church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men; the Church improves and ameliorates the condition of the working man by numerous useful organizations; does its best to enlist the services of all ranks in discussing and endeavoring to meet, in the most practical way,

³ St. Th., *Summa Theologica*, 2a 2æ Q. x. art. 12.

the claims of the working classes; and acts on the decided view that for these purposes recourse should be had, in due measure and degree, to the help of the law and of State authority.

14. Let it be laid down, in the first place, that humanity must remain as it is. It is impossible to reduce human society to a level. The *Socialists* may do their utmost, but all striving against nature is vain. There naturally exists among mankind innumerable differences of the most important kind; people differ in capability, in diligence, in health, and in strength; and unequal fortune is a necessary result of inequality in condition. Such inequality is far from being disadvantageous either to individuals or to the community; social and public life can only go on by the help of various kinds of capacity and the playing of many parts, and each man, as a rule, chooses the part which peculiarly suits his case. As regards bodily labor, even had man never fallen from the state of innocence, he would not have been wholly unoccupied; but that which would then have been his free choice, his delight, became afterwards compulsory, and the painful expiation of his sin. "Cursed be the earth in thy work; in thy labor thou shalt eat of it all the days of thy life."⁴ In like manner, the other pains and hardships of life will have no end or cessation on this earth; for the consequences of sin are bitter and hard to bear, and they must be with man as long as life lasts. To suffer and to endure, therefore, is the lot of humanity, let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose, and constant enjoyment—they cheat the people and impose upon them, and their lying promises will only make the evil worse than before. There is nothing more useful than to look at the world as it really is—and at the same time look elsewhere for a remedy to its troubles.

Employer and Employee

15. The great mistake that is made in the matter now under consideration, is to possess oneself of the idea that class is naturally hostile to class; that rich and poor are intended by nature to live at war with one another. So irrational and so false is this view, that the exact contrary is the truth. Just as the symmetry of the human body is the result of the disposition of the members of the body, so in a State it is ordained by nature that these two classes should exist in harmony and agreement, and should, as it were, fit into one another, so as to maintain the equilibrium of the body politic. Each requires the other; capital cannot do without labo

nor labor without capital. Mutual agreement results in pleasantness and good order; perpetual conflict necessarily produces confusion and outrage. Now, in preventing such strife as this, and in making it impossible, the efficacy of Christianity is marvelous and manifold.

16. First of all, there is nothing more powerful than Religion (of which the Church is the interpreter and guardian) in drawing rich and poor together, by reminding each class of its duties to the other, and especially of the duties of justice. Thus Religion teaches the laboring man and the workman to carry out honestly and well all equitable agreements freely made, never to injure capital, nor to outrage the person of an employer; never to employ violence in representing his own cause, nor to engage in riot and disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises, and raise foolish hopes which usually end in disaster and in repentance when too late. Religion teaches the rich man and the employer that their work people are not their slaves; that they must respect in every man his dignity as a man and as a Christian; that labor is nothing to be ashamed of, if we listen to right reason and to Christian philosophy, but is an honorable employment, enabling a man to sustain his life in an upright and creditable way; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. Thus, again, Religion teaches that, as among the workmen's concerns are Religion herself, and things spiritual and mental, the employer is bound to see that he has time for the duties of piety; that he be not exposed to corrupting influences and dangerous occasions; and that he be not led away to neglect his home and family or to squander his wages. Then, again, the employer must never tax his work-people beyond their strength, nor employ them in work unsuited to their sex or age.

17. His great and principal obligation is to give to every one that which is just. Doubtless before we can decide whether wages are adequate many things have to be considered; but rich men and masters should remember this—that to exercise pressure for the sake of gain, upon the indigent and destitute, and to make one's profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of wages that are his due is a crime which cries to the avenging anger of Heaven. "Behold, the hire of the laborers . . . which by fraud has been kept back by you, crieth; and the cry of them hath entered the ears of the Lord of Sabaoth."⁵ Finally, the rich must religiously refrain from cutting down the workman's earnings, either by force, fraud, or by usurious dealing; and with the more reason because the poor man is weak and unprotected, and

⁵ St. James v. 4.

because his slender means should be sacred in proportion to their scantiness.

Were these precepts carefully obeyed and followed would not strife die out and cease?

The Great Truth

18. But the Church, with Jesus Christ for its Master and Guide, aims higher still. It lays down precepts yet more perfect, and tries to bind class to class in friendliness and good understanding. The things of this earth cannot be understood or valued rightly without taking into consideration the life to come, the life that will last forever. Exclude the idea of futurity, and the very notion of what is good and right would perish; nay, the whole system of the universe would become a dark and unfathomable mystery. The great truth which we learn from nature herself is also the grand Christian dogma on which Religion rests as on its base—that when we have done with this present life then we shall really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our true country. Money and the other things which men call good and desirable—we may have them in abundance or we may want them altogether; as far as eternal happiness is concerned, it is no matter; the only thing that is important is to use them aright. Jesus Christ, when He redeemed us with plentiful redemption, took not away the pains and sorrows which in such large proportion make up the texture of our mortal life; He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. “If we suffer with Him, we shall also reign with Him.”⁶ His labors and His sufferings accepted by His own free will, have marvelously sweetened all suffering and all labor. And not only by His example, but by His grace and by the hope of everlasting recompense, He has made pain and grief more easy to endure; “for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.”⁷

The Right Use of Money

Therefore, those whom fortune favors are warned that freedom for sorrow and abundance of earthly riches, are no guarantee of that beatitude that shall never end, but rather the contrary;⁸ that the rich should tremble at the threatenings of Jesus Christ—threatenings so strange in the mouth of our Lord;⁹ and that a most strict

⁶ 2 Tim. ii. 12.

⁸ St. Matt. xix. 23, 24.

⁷ 2 Cor. iv. 17.

⁹ St. Luke vi. 24, 25.

account must be given to the Supreme Judge for all that we possess.

19. The chief and most excellent rule for the right use of money is one which the heathen philosophers indicated, but which the Church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to the possession of money, and another to have a right to use money as one pleases. Private ownership, as we have seen, is the natural right of man; and to exercise that right, especially as members of society, is not only lawful but absolutely necessary. "It is lawful," says St. Thomas of Aquin, "for a man to hold private property; and it is also necessary for the carrying on of human life."¹⁰ But if the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the same holy Doctor: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need. Whence the Apostle saith, Command the rich of this world . . . to give with ease, to communicate."¹¹ True, no one is commanded to distribute to others that which is required for his own necessities and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life; "for no one ought to live unbecomingly."¹² But when necessity has been supplied, and one's position fairly considered, it is a duty to give to the indigent out of that which is over. "That which remaineth give alms."¹³ It is a duty, not of justice (except in extreme cases), but of Christian Charity—a duty which is not enforced by human law. But the laws and judgment of men must give place to the laws and judgment of Christ, the true God; who in many ways urges on His followers the practice of almsgiving—"It is more blessed to give than to receive";¹⁴ and who will count a kindness done or refused to the poor as done or refused to Himself—"As long as you did it to one of My least brethren, you did it to Me."¹⁵ Thus to sum up what has been said:—Whoever has received from the Divine bounty a large share of blessings, whether they be external and corporal, or gifts of the mind, has received them for the purpose of using them for perfecting his own nature, and, at the same time, that he may employ them, as the minister of God's Providence, for the benefit of others. "He that hath a talent," says St. Gregory the Great, "let him see that he hideth not; he that hath abundance, let him arouse himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and utility thereof with his neighbor."¹⁶

10 2a 2æ Q. lxxvi. art. 2.

13 St. Luke xi. 41.

16 St. Gregory the Great. *Hom. ix. in Evangel. n. 7.*

11 *Ibid.*, Q. lxxv. art. 2.

14 Acts xx. 35.

12 2a 2æ Q. xxxii. art. 6.

15 St. Matt. xxv. 40.

The Dignity of Labor

20. As for those who do not possess the gifts of fortune, they are taught by the Church that, in God's sight poverty is no disgrace, and that there is nothing to be ashamed of in seeking one's bread by labor. This is strengthened by what we see in Christ Himself, "Who whereas He was rich, for our sakes became poor";¹⁷ and who, being the son of God, and God Himself chose to seem and to be considered the son of a carpenter—nay, did not disdain to spend a great part of His life as a carpenter Himself. "Is not this the Carpenter, the Son of Mary?"¹⁸ From the contemplation of this Divine example, it is easy to understand that the true dignity and excellence of man lies in his moral qualities, that is, in virtue; that virtue is the common inheritance of all, equally within the reach of high and low, rich and poor; and that virtue, and virtue alone, wherever found, will be followed by the rewards of everlasting happiness. Nay, God Himself seems to incline more to those who suffer evil; for Jesus Christ calls the poor blessed;¹⁹ He lovingly invites those in labor and grief to come to Him for solace;²⁰ and He displays the tenderest charity to the lowly and oppressed. These reflections cannot fail to keep down the pride of those who are well off, and to cheer the spirit of the afflicted; to incline the former to generosity, and the latter to tranquil resignation. Thus the separation which pride would make tends to disappear, nor will it be difficult to make rich and poor join hands in friendly concord.

21. But, if Christian precepts prevail, the two classes will not only be united in the bonds of friendship, but also those of brotherly love. For they will understand and feel that all men are the children of the common Father, that is, of God; that all have the same end, which is God Himself, who alone can make either men or angels absolutely and perfectly happy; that all and each are redeemed by Jesus Christ, and raised to the dignity of children of God, and are thus united in brotherly ties both with each other and with Jesus Christ, "the first born among many brethren"; that the blessings of nature and the gifts of grace belong in common to the whole human race, and that to all, except to those who are unworthy, is promised the inheritance of the kingdom of Heaven. "If sons, heirs also; heirs indeed of God, and co-heirs of Christ."²¹

Such is the scheme of duties and of rights which is put forth to the world by the Gospel. Would it not seem that strife must quickly cease were society penetrated with ideas like these?

¹⁷ 2 Cor. viii. 9.

¹⁸ St. Mark vi. 3.

¹⁹ St. Matt. v. 3: "Blessed are the poor in spirit."

²⁰ *Ibid.*, xi. 28: "Come to Me all you that labor and are burdened, and I will refresh you."

²¹ Rom. viii. 17.

The Church Applies the Remedy

22. But the Church, not content with pointing out the remedy, also applies it. For the Church does its utmost to teach and to train men, and to educate them; and by means of its Bishops and clergy, it diffuses its salutary teachings far and wide. It strives to influence the mind and heart so that all may willingly yield themselves to be formed and guided by the commandments of God. It is precisely in this fundamental and principal matter, on which everything depends, that the Church has a power peculiar to itself. The agencies which it employs are given it for the very purpose of reaching the hearts of men by Jesus Christ Himself, and derive their efficiency from God. They alone can touch the innermost heart and conscience, and bring men to act from a motive of duty, to resist their passions and appetites, to love God and their fellow men with love that is unique and supreme, and courageously to break down every barrier which stands in the way of a virtuous life.

On this subject We need only recall for one moment the examples written down in history. Of these things there cannot be the shadow of doubt; for instance, that civil society was renovated in every part by the teachings of Christianity; that in the strength of that renewal the human race was lifted up to better things—nay, that it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before or will come to pass in the ages that are yet to be. Of this beneficent transformation, Jesus Christ was at once the first cause and the final purpose; as from Him all came, so to Him all was to be referred. For when, by the light of the Gospel message, the human race came to know the grand mystery of the Incarnation of the Word and the redemption of man, the life of Jesus Christ, God and Man, penetrated every race and nation, and impregnated them with His faith, His precepts, and His laws. And, if Society is to be cured now, in no other way can it be cured but by a return to the Christian life and Christian institutions. When a Society is perishing, the true advice to give to those who would restore it is, to recall it to the principles from which it sprung; for the purpose and perfection of an association is to aim at and to attain that for which it was formed; and its operation should be put in motion and inspired by the end and object which originally gave it its being. So that to fall away from its primal constitution is disease; to go back to it is recovery. And this may be asserted with the utmost truth both of the State in general and of that body of its citizens—by far the greatest number—who sustain life by labor.

The Church and the Poor

23. Neither must it be supposed that the solicitude of the Church is so occupied with the spiritual concerns of its children as to neglect their interests temporal and earthly. Its desire is that the poor, for example, should rise above poverty and wretchedness, and should better their condition in life; and for this it strives. By the very fact that it calls men to virtue and forms them to its practice, it promotes this in no slight degree. Christian morality, when it is adequately and completely practiced, conduces of itself to temporal prosperity, for it merits the blessing of that God who is the source of all blessings; it powerfully restrains the lust of possession and the lust of pleasure—twin plagues, which too often make a man without self-restraint miserable in the midst of abundance; ²² it makes men supply by economy for the want of means, teaching them to be content with frugal living, and keeping them out of the reach of those vices which eat up not merely small incomes, but large fortunes, and dissipate many a goodly inheritance.

24. Moreover, the Church intervenes directly in the interest of the poor, by setting on foot and keeping up many things which it sees to be efficacious in the relief of poverty. Here, again, it has always succeeded so well that it has even extorted the praise of its enemies. Such was the ardor of brotherly love among the earliest Christians that numbers of those who were better off deprived themselves of their possessions in order to relieve their brethren; whence "neither was there any one needy among them." ²³ To the order of Deacons, instituted for that very purpose, was committed by the Apostles the charge of the daily distributions; and the Apostle Paul, though burdened with the solicitude of all the churches, hesitated not to undertake laborious journeys in order to carry the films of the faithful to the poorer Christians. Tertullian calls these contributions, given voluntarily by Christians in their assemblies, "deposits of piety," because, to cite his words, they were employed "in feeding the needy, in burying them, in the support of boys and girls destitute of means and deprived of their parents, in the care of the aged, and in the relief of the shipwrecked." ²⁴

Thus by degrees came into existence the patrimony which the Church has guarded with jealous care as the inheritance of the poor. Nay, to spare them the shame of begging, the common Mother of the rich and poor has exerted herself to gather together funds for the support of the needy. The Church has stirred up everywhere the heroism of charity, and has established Congregations of Religious and many other useful institutions for help and

²² "The root of all evils is cupidity." 1 Tim. vi. 10.

²³ Acts iv. 34.

²⁴ *Apologia Secunda*, xxxix.

mercy, so that there might be hardly any kind of suffering which was not visited and relieved. At the present day there are many who, like the heathen of old, blame and condemn the Church for this beautiful charity. They would substitute in its place a system of State-organized relief. But no human methods will ever supply for the devotion and self-sacrifice of Christian charity. Charity, as a virtue, belongs to the Church; for it is no virtue unless it is drawn from the Sacred Heart of Jesus Christ; and he who turns his back on the Church cannot be near to Christ.

The State and Poverty

25. It cannot, however, be doubted that to attain the purpose of which We treat, not only the Church, but all human means must conspire. All who are concerned in the matter must be of one mind and must act together. It is in this, as in the Providence which governs the world; results do not happen save where all the causes co-operate.

Let us now, therefore, inquire what part the State should play in the work of remedy and relief.

By the State We here understand, not the particular form of government which prevails in this or that nation, but the State as rightly understood; that is to say, any government conformable in its institutions to right reason and natural law, and to those dictates of the Divine wisdom which We have expounded in the Encyclical on *The Christian Constitution of the State*.

26. The first duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves public well-being and private prosperity. This is the proper office of wise statesmanship and the work of the heads of the State. Now a State chiefly prospers and flourishes by morality, well-regulated family life, by respect for religion and justice, by the moderation and equal distribution of public burdens, by the progress of the arts and of trade, by the abundant yield of the land—by everything which makes the citizens better and happier. Here, then, it is in the power of a ruler to benefit every order of the State, and amongst the rest to promote in the highest degree the interests of the poor; and this by virtue of his office, and without being exposed to any suspicion of undue interference—for it is the province of the commonwealth to consult for the common good. And the more that is done for the working population by the general laws of the country, the less need will there be to seek for particular means to relieve them.

27. There is another and a deeper consideration which must not be lost sight of.

Justice Toward All

To the State the interests of all are equal whether high or low. The poor are members of the national community equally with the rich; they are real component parts, living parts, which make up, through the family, the living body; and it need hardly be said that they are by far the majority. It would be irrational to neglect one portion of the citizens and to favor another; and therefore the public administration must duly and solicitously provide for the welfare and the comfort of the working people, or else that law of justice will be violated which ordains that each shall have his due. To cite the wise words of St. Thomas of Aquin: "As the part and the whole are in a certain sense identical, the part may in some sense claim what belongs to the whole."²⁵ Among the many and grave duties of rulers who would do their best for their people, the first and chief is to act with strict justice—with that justice which is called in the schools *distributive*—toward each and every class.

But although all citizens, without exception, can and ought to contribute to that common good in which individuals share so profitably to themselves, yet it is not to be supposed that all can contribute in the same way and to the same extent. No matter what changes may be made in forms of government, there will always be differences and inequalities of condition in the State. Society cannot exist or be conceived without them. Some there must be who dedicate themselves to the work of the commonwealth, who make the laws, who administer justice, whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in the foremost estimation, for their work touches most nearly and effectively the general interests of the community. Those who labor at a trade or calling do not promote the general welfare in such a fashion as this; but they do in the most important way benefit the nation, though less directly. We have insisted that, since it is the end of Society to make men better, the chief good that Society can be possessed of is virtue. Nevertheless, in all well-constituted States it is by no means an unimportant matter to provide those bodily and external commodities, "the use of which is necessary to virtuous action."²⁶ And in the provision of material well-being, the labor of the poor—the exercise of their skill and the employment of their strength in the culture of the land and the workshops of trade—is most efficacious and altogether indispensable. Indeed, their co-operation in this respect is so important that it may be truly said that it is only by the labor of the working man that States grow rich. Justice, therefore, demands that the interests

25 2a 2æ Q. lxi. art. 1 and 2.

26 St. Thomas of Aquin. *De Regimine Principum*, I, cap. 15.

of the poorer population be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits they create—that being housed, clothed, and enabled to support life, they may find their existence less hard and more endurable. It follows that whatever shall appear to be conducive to the well-being of those who work, should receive favorable consideration. Let it not be feared that solicitude of this kind will injure any interest; on the contrary, it will be to the advantage of all; for it cannot but be good for the commonwealth to secure from misery those on whom it so largely depends.

The First Law of Government

28. We have said that the State must not absorb the individual or the family; both should be allowed free and untrammelled action as far as is consistent with the common good and the interests of others. Nevertheless, rulers should anxiously safeguard the community and all its parts; the community, because the conservation of the community is so emphatically the business of the supreme power, that the safety of the commonwealth is not only the first law, but is a Government's whole reason of existence; and the parts, because both philosophy and the Gospel agree in laying down that the object of the administration of the State should be not the advantage of the ruler, but the benefit of those over whom he rules. The gift of authority is from God, and is, as it were, a participation of the highest of all sovereignties; and it should be exercised as the power of God is exercised—with a fatherly solicitude which not only guides the whole but reaches to details as well.

Whenever the general interest of any particular class suffers, or is threatened with, evils which can in no other way be met, the public authority must step in to meet them.

29. Now, among the interests of the public, as of private individuals, are these: that peace and good order should be maintained; that family life should be carried on in accordance with God's laws and those of nature; that Religion should be revered and obeyed; that a high standard of morality should prevail in public and private life; that the sanctity of justice should be respected, and that no one should injure another with impunity: that the members of the commonwealth should grow up to man's estate strong and robust, and capable, if need be, of guarding and defending their country. If by a strike, or other combination of workmen, there should be imminent danger of disturbance to the public peace; or if circumstances were such that among the laboring population the ties of family life were relaxed; if Religion were found to suffer through the workmen not

having time and opportunity to practice it; if in workshops and factories there were danger to morals through the mixing of the sexes or from any occasion of evil; or if employers laid burdens upon the workmen which were unjust, or degraded them with conditions that were repugnant to their dignity as human beings; finally, if health were endangered by excessive labor, or by work unsuited to sex or age—in these cases there can be no question that, within certain limits, it would be right to call in the help and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference—the principle being this, that the law must not undertake more, nor go further, than is required for the remedy of the evil or the removal of the danger.

The Right of Protection

Rights must be religiously respected wherever they are found; and it is the duty of the public authority to prevent and punish injury, and to protect each one in the possession of his own. Still, when there is question of protecting the rights of individuals, the poor and helpless have a claim to special consideration. The richer population have many ways of protecting themselves, and stand less in need of help from the State; those who are badly off have no resources of their own to fall back upon, and must chiefly rely upon the assistance of the State. And it is for this reason that wage-earners, who are, undoubtedly, among the weak and necessitous, should be specially cared for and protected by the commonwealth.

30. Here, however, it will be advisable to advert expressly to one or two of the more important details.

It must be borne in mind that the chief thing to be secured is the safeguarding, by legal enactment and policy, of private property. Most of all it is essential in these times of covetous greed, to keep the multitude within the line of duty; for if all may justly strive to better their condition, yet neither justice nor the common good allows anyone to seize that which belongs to another, or, under the pretext of futile and ridiculous equality, to lay hands on other people's fortunes. It is most true that by far the larger part of the people who work prefer to improve themselves by honest labor rather than by doing wrong to others. But there are not a few who are imbued with bad principles and are anxious for revolutionary change, and whose great purpose it is to stir up tumult and bring about a policy of violence. The authority of the State should intervene to put restraint upon these disturbers, to save the workmen from their seditious arts, and to protect lawful owners from spoliation.

The Workman's Rights

31. When work-people have recourse to a strike, it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralysis of labor not only affects the masters and their work-people, but is extremely injurious to trade, and to the general interests of the public; moreover, on such occasions, violence and disorder are generally not far off, and thus it frequently happens that the public peace is threatened. The laws should be beforehand, and prevent these troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between masters and those whom they employ.

32. But if the owners of property must be made secure, the workman, too, has property and possessions in which he must be protected; and, first of all, there are his spiritual and mental interests. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth, and that practice of goodness in which the full life of the soul consists. It is the soul which is made after the image and likeness of God; it is in the soul that sovereignty resides, in virtue of which man is commanded to rule the creatures below him, and to use all the earth and ocean for his profit and advantage. "Fill the earth and subdue it; and rule over the fishes of the sea and the fowls of the air, and all living creatures which move upon the earth." ²⁷ In this respect all men are equal; there is no difference between rich and poor, master and servant, ruler and ruled, "for the same is Lord over all." ²⁸ No man may outrage with impunity that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven. Nay, more; a man has here no power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, most sacred and inviolable.

From this follows the obligation of the cessation of work and labor on Sundays and certain festivals. This rest from labor is not to be understood as mere idleness; much less must it be an occasion of spending money and a vicious excess, as many would desire it to be; but it should be rest from labor consecrated by Religion. Repose united with religious observance disposes man to forget

for a while the business of this daily life, and to turn his thoughts to heavenly things and to the worship which he so strictly owes to the Eternal Deity. It is this, above all, which is the reason and motive for the Sunday rest; a rest sanctioned by God's great law of the ancient covenant, "Remember thou keep holy the Sabbath day,"²⁹ And taught to the world by His own mysterious "rest" after the creation of man, "He rested on the seventh day from all His work which He had done."³⁰

Hours of Labor

33. If we turn now to things exterior and corporal, the first concern of all it to save the poor workers from the cruelty of grasping speculators, who use human beings as mere instruments for making money. It is neither justice nor humanity so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, must be so regulated that it may not be protracted during longer hours than strength admits. How many and how long the intervals of rest should be, will depend upon the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who labor in mines and quarries, and in work within the bowels of the earth, should have shorter hours in proportion, as their labor is more severe and more trying to health. Then, again, the season of the year must be taken in account; for not infrequently a kind of labor is easy at one time which at another is intolerable or very difficult. Finally, work which is suitable for a strong man cannot reasonably be required from a woman or a child.

Child Labor

And in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently mature. For just as rough weather destroys the buds of spring, so too early an experience of life's hard work blights the young promise of a child's powers, and makes any real education impossible. Women, again, are not suited to certain trades; for a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty, and to promote the good bringing up of children and the well-being of the family. As a general principle, it may be laid down, that a workman ought to have leisure and rest in proportion to the wear and tear of his

²⁹ Exod. xx. 8.

³⁰ Gen. ii. 2.

strength; for the waste of strength must be repaired by the cessation of work.

In all agreements between masters and work-people, there is always the condition, expressed or understood, that there be allowed proper rest for soul and body. To agree in any other sense would be against what is right and just; for it can never be right or just to require on the one side, or to promise on the other, the giving up of those duties which a man owes to his God and to himself.

Just Wages

34. We now approach a subject of very great importance and one on which, if extremes are to be avoided, right ideas are absolutely necessary. Wages, we are told, are fixed by free consent; and, therefore, the employer when he pays what was agreed upon, has done his part, and is not called upon for anything further. The only way, it is said, in which injustice could happen, would be if the master refused to pay the whole of the wages, or the workman would not complete the work undertaken; when this happens the State should intervene, to see that each obtains his own, but not under any other circumstances.

This mode of reasoning is by no means convincing to a fair-minded man, for there are important considerations which it leaves out of view altogether. To labor is to exert one's self for the sake of procuring what is necessary for the purposes of life, and most of all for self-preservation. "In the sweat of thy brow thou shalt eat bread."³¹ Therefore, a man's labor has two notes or characters. First of all, it is *personal*; for the exertion of individual power belongs to the individual who puts it forth, employing this power for that personal profit for which it was given. Secondly, a man's labor is *necessary*; for without the results of labor a man cannot live; and self-conservation is a law of nature, which it is wrong to disobey. Now, if we were to consider labor merely so far as it is *personal*, doubtless it would be within the workman's right to accept any rate of wages whatever; for in the same way as he is free to work or not, so he is free to accept a small remuneration or even none at all. But this is a mere abstract supposition; the labor of the working man is not only his personal attribute, but it is *necessary*; and this makes all the difference. The preservation of life is the bounden duty of each and all, and to fail therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work and wages.

Let it be granted, then, that, as a rule, workman and employer should make free agreements, and in particular should freely agree

as to wages; nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or contractor will give him no better, he is the victim of force and injustice. In these and similar questions, however—such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc.—in order to supersede undue interference on the part of the State, especially as circumstances, times and localities differ so widely, it is advisable that recourse be had to societies or boards such as We shall mention presently, or to some other method of safeguarding the interests of wage-earners; the State to be asked for approval and protection.

Benefits of Property Ownership

35. If a workman's wages be sufficient to enable him to maintain himself, his wife, and his children in reasonable comfort, he will not find it difficult, if he is a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by a little property: nature and reason would urge him to do this. We have seen that this great labor question cannot be solved except by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many people as possible to become owners.

Many excellent results will follow from this; and first of all, property will certainly become more equitably divided. For the effect of civil change and revolution has been to divide society into two widely different castes. On the one side there is the party which holds the power because it holds the wealth; which has in its grasp all labor and all trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is powerfully represented in the councils of the State itself. On the other side there is the needy and powerless multitude, sore and suffering, always ready for disturbance. If working people can be encouraged to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over, and the two orders will be brought nearer together. Another consequence will be the great abundance of the fruits of the earth. Men always work harder and more readily when they work on that which is their own; nay, they learn to love the very soil which yields in response to the labor of their hands, not only food to eat, but an abundance of the good things for them-

selves and those that are dear to them. It is evident how such a spirit of willing labor would add to the produce of the earth and to the wealth of the community. And a third advantage would arise from this: men would cling to the country in which they were born; for no one would exchange his country for a foreign land if his own afforded him the means of living a tolerable and happy life. These three important benefits, however, can only be expected on the condition that a man's means be not drained and exhausted by excessive taxation. The right to possess private property is from nature, not from man; and the State has only the right to regulate its use in the interests of the public good, but by no means to abolish it altogether. The State is, therefore, unjust and cruel, if, in the name of taxation, it deprives the private owner of more than is just.

Workmen's Associations

36. In the first place—employers and workmen may themselves effect much in the matter of which We treat, by means of those institutions and organizations which afford opportune assistance to those in need, and which draw the two orders more closely together. Among these may be enumerated: societies for mutual help; various foundations established by private persons for providing for the workman, and for his widow or his orphans, in sudden calamity, in sickness, and in the event of death; and what are called “patronages,” or institutions for the care of boys and girls, for young people, and also for those of more mature age.

The most important of all are Workmen's Associations; for these virtually include all the rest. History attests what excellent results were effected by the Artificer's Guilds of a former day. They were the means not only of many advantages to the workmen, but in no small degree of the advancement of art, as numerous monuments remain to prove. Such associations should be adapted to the requirements of the age in which we live—an age of greater instruction, of different customs, and of more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few societies of this nature, consisting either of workmen alone, or of workmen and employers together; but it were greatly to be desired that they should multiply and become more effective. We have spoken of them more than once; but it will be well to explain here how much they are needed, to show that they exist by their own right, and to enter into their organization and their work.

37. The experience of his own weakness urges man to call in help from without. We read in the pages of Holy Writ: “It is better

that two should be together than one; for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up." ³² And further: "A brother that is helped by his brother is like a strong city." ³³ It is this natural impulse which unites men in civil society; and it is this also which makes them band themselves together in associations of citizen with citizen; associations which, it is true, cannot be called societies in the complete sense of the word, but which are societies nevertheless.

These lesser societies and the society which constitutes the State differ in many things, because their immediate purpose and end is different. Civil society exists for the common good, and, therefore, is concerned with the interests of all in general, and with the individual interests in their due place and proportion. Hence, it is called *public* society, because by its means, as St. Thomas of Aquin says, "Men communicate with one another in the setting up of a commonwealth." ³⁴ But the societies which are formed in the bosom of the State are called *private*, and justly so, because their immediate purpose is the private advantage of the associates. "Now, a private society," says St. Thomas again, "is one which is formed for the purpose of carrying out private business; as when two or three enter into partnership with the view of trading in conjunction." ³⁵

38. Particular societies, then, although they exist within the State, and are each a part of the State, nevertheless cannot be prohibited by the State absolutely and as such. For to enter into a "society" of this kind is the natural right of man; and the State must protect natural rights, not destroy them; and if it forbids its citizens to form associations, it contradicts the very principle of its own existence; for both they and it exist in virtue of the same principle, *viz.*, the natural propensity of man to live in society.

There are times, no doubt, when it is right that the law should interfere to prevent association; as when men join together for purposes which are evidently bad, unjust, or dangerous to the State. In such cases the public authority may justly forbid the formation of association, and may dissolve them when they already exist. But every precaution should be taken not to violate the rights of individuals, and not to make unreasonable regulations under the pretense of public benefit. For laws only bind when they are in accordance with right reason, and therefore with the eternal law of God. ³⁶

³² Eccles. iv. 9, 10.

³³ Prov. xviii. 19.

³⁴ Contra impugnantes Dei cultum et religionem, Cap. II.

³⁵ *Ibid.*

³⁶ "Human law is law only in virtue of its accordance with right reason: and thus it is manifest that it flows from the eternal law. And in so far as it deviates from right reason it is called an unjust law; in such case it is not law at all, but rather a species of violence." St. Thomas of Aquin, *Summa Theologica*, 1a 2æ Q. xciii. art. iii.

Violent Oppression

39. And here we are reminded of the Confraternities, Societies, and Religious Orders which have arisen by the Church's authority and the piety of the Christian people. The annals of every nation down to our own times testify to what they have done for the human race. It is indisputable on grounds of reason alone, that such association, being perfectly blameless in their objects, have the sanction of the law of nature. On their religious side, they rightly claim to be responsible to the Church alone. The administrators of the State, therefore, have no rights over them, nor can they claim any share in their management; on the contrary, it is the State's duty to respect and cherish them, and, if necessary, to defend them from attack. It is notorious that a very different course has been followed, more especially in our own times. In many places the State has laid violent hands on these communities, and committed manifold injustice against them; it has placed them under the civil law, taken away their rights as corporate bodies, and robbed them of their property. In such property the Church had her rights, each member of the body had his or her rights, and there were also the rights of those who had founded or endowed them for a definite purpose, and of those for whose benefit and assistance they existed. Wherefore We cannot refrain from complaining of such spoliation as unjust and fraught with evil results; and with the more reason because, at the very time when the law proclaims that association is free to all, We see that Catholic societies, however peaceable and useful, are hindered in every way, whilst the utmost freedom is given to men whose objects are at once hurtful to Religion and dangerous to the State.

40. Associations of every kind, and especially those of working men, are now far more common than formerly. In regard to many of these there is no need at present to inquire whence they spring, what are their objects or what means they use. But there is a good deal of evidence which goes to prove that many of these societies are in the hands of invisible leaders, and are managed on principles far from compatible with Christianity and the public well-being; and that they do their best to get into their hands the whole field of labor and to force workmen either to join them or to starve. Under these circumstances the Christian workmen must do one of two things: either join associations in which their religion will be exposed to peril or form associations among themselves—unite their forces and courageously shake off the yoke of an unjust and intolerable oppression. No one who does not wish to expose man's chief good to extreme danger will hesitate to say that the second alternative must by all means be adopted.

Principles of Organization

41. Those Catholics are worthy of all praise—and there are not a few—who, understanding what the times require, have, by various enterprises and experiments, endeavored to better the conditions of the working people without any sacrifice of principle. They have taken up the cause of the working man, and have striven to make both families and individuals better off; to infuse the spirit of justice into the mutual relations of employers and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel—that Gospel which, by inculcating self-restraint, keep men within the bounds of moderation, and tends to establish harmony among the divergent interests and various classes which compose the State. It is with such ends in view that We see men of eminence meeting together for discussion, for the promotion of united action, and for practical work. Others, again, strive to unite working people of various kinds into associations, help them with their advice and their means, and enable them to obtain honest and profitable work. The Bishops, on their part, bestow their ready good will and support; and with their approval and guidance many members of the clergy, both secular and regular, labor assiduously on behalf of the spiritual and mental interests of the members of associations. And there are not wanting Catholics possessed of affluence, who have, as it were, cast their lot with the wage-earners, and who have spent large sums in founding and widely spreading benefit and insurance societies, by means of which the working man may without difficulty acquire by his labor not only many present advantages, but also the certainty of honorable support in time to come. How much this multiplied and earnest activity has benefited the community at large is too well known to require Us to dwell upon it. We find in it the grounds of the most cheering hope for the future; provided that the associations We have described continue to grow and spread, and are well and wisely administered. Let the State watch over these societies of citizens united together in the exercise of their right; but let it not thrust itself into their peculiar concerns and their organization, for things move and live by the soul within them, and they may be killed by the grasp of a hand from without.

Religion First

42. In order that an association may be carried on with a unity of purpose and harmony of action, its organization and government must be firm and wise. All such societies, being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their objects. We do not deem it pos-

sible to enter into definite details on the subject of organization, this must depend on national character, on practice and experience, on the nature and scope of the work to be done, on the magnitude of the various trades and employments, and on other circumstances of fact and of time—all of which must be carefully weighed. Speaking summarily, we may lay it down as a general and perpetual law, that Workmen's Associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost, in body, mind and property. It is clear that they must pay special and principal attention to piety and morality, and that their internal discipline must be directed precisely by these considerations; otherwise they entirely lose their special character, and come to be very little better than those societies which take no account of Religion at all. What advantage can it be to a workman to obtain by means of a society all that he requires, and to endanger his soul for want of spiritual food? "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?"³⁷

This, as our Lord teaches, is the note or character that distinguishes the Christian from the heathen. "After all these things do the heathen seek. . . . Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you."³⁸ Let our associations, then, look first and before all to God; let religious instruction have therein a foremost place, each one being carefully taught what is his duty to God, what to believe, what to hope for, and how to work out his salvation; and let all be warned and fortified with especial solicitude against wrong opinions and false teaching. Let the working man be urged and led to the worship of God, to the earnest practice of Religion, and, among other things, to the sanctification of Sundays and festivals. Let him learn to reverence and love Holy Church the common Mother of us all; and so to obey the precepts and frequent the Sacraments of the Church, those Sacraments being the means ordained by God for obtaining forgiveness of sin and for leading a holy life.

Relation of Members

43. The foundations of the organization being laid in Religion, We next go on to determine the relations of the members, one to another, in order that they may live together in concord, and go on prosperously and successfully. The offices and charges of the society should be distributed for the good of the society itself, and in such manner that difference in degree or position should not

interfere with unanimity and good will. Office-bearers should be appointed with prudence and discretion, and each one's charge should be carefully marked out; thus no member will suffer wrong. Let the common funds be administered with strictest honesty, in such a way that a member receives assistance in proportion to his necessities. The rights and duties of employers should be the subject of careful consideration as compared with the rights and duties of the employed. If it should happen that either a master or a workman deemed himself injured, nothing would be more desirable than that there should be a committee composed of honest and capable men of the Association itself, whose duty it should be, by the laws of the Association, to decide the dispute. Among the purposes of a society should be an effort to arrange for a continuous supply of work at all times and seasons; and to create a fund from which the members may be helped in their necessities, not only in case of accident, but also in sickness, old age, and misfortune.

Such rules and regulations, if obeyed willingly by all, will sufficiently ensure the well-being of poor people; whilst such Mutual Associations among Catholics are certain to be productive, in no small degree, of prosperity to the State. It is not rash to conjecture the future from the past. Age gives way to age, but the events of one century are wonderfully like those of another; for they are directed by the Providence of God, who overrules the course of history in accordance with His purposes in creating the race of man. We are told that it was cast as a reproach on the Christians of the early ages of the Church, that the greater number of them had to live by begging or by labor. Yet, destitute as they were of wealth and influence they ended by winning over to their side the favor of the rich and the good will of the powerful. They showed themselves industrious, laborious and peaceful, men of justice, and, above all, men of brotherly love. In the presence of such a life and such an example, prejudice disappeared, the tongue of malevolence was silenced, and the lying traditions of ancient superstition yielded little by little to Christian truth.

Honesty

44. At this moment the condition of the working population is the question of the hour; and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably decided. But it will be easy for Christian working men to decide it aright if they form Associations, choose wise guides, and follow the same path which with so much advantage to themselves and the commonwealth was trod by their fathers before them. Prejudice it is true, is mighty, and so is the love of money; but if the sense

of what is just and right be not destroyed by depravity of heart, their fellow citizens are sure to be won over to a kindly feeling toward men whom they see to be so industrious and so modest, who so unmistakably prefer honesty to lucre, and the sacredness of duty to all other considerations.

And another great advantage would result from the state of things We are describing; there would be so much more hope and possibility of recalling to a sense of their duty those working men who have either given up their faith altogether, or whose lives are at variance with its precepts. These men, in most cases, feel that they have been fooled by empty promises and deceived by false appearances. They cannot but perceive that their grasping employers too often treat them with the greatest inhumanity, and hardly care for them beyond the profit their labor brings; and if they belong to an Association, it is probably one in which there exists, in place of charity and love, that internal strife which always accompanies unresigned and irreligious poverty. Broken in spirit and worn down in body, how many of them would gladly free themselves from this galling slavery! But human respect, or the dread of starvation, makes them afraid to take the step. To such as these, Catholic Associations are of incalculable service, helping them out of their difficulties, inviting them to companionship, and receiving the repentant to a shelter in which they may securely trust.

Conclusion

45. We have now laid before you, Venerable Brethren, who are the persons, and what are the means, by which this most difficult question must be solved. Every one must put his hand to work which falls to his share, and that at once and immediately, lest the evil which is already so great may by delay become absolutely beyond remedy. Those who rule the State must use the law and the institutions of the country; masters and rich men must remember their duty; the poor, whose interests are at stake, must make every lawful and proper effort; since Religion alone, as We said at the beginning, can destroy the evil at its root, all men must be persuaded that the primary thing needful is to return to real Christianity, in the absence of which all the plans and devices of the wisest will be of little avail.

As far as regards the Church, its assistance will never be wanting, be the time or the occasion what it may; and it will intervene with great effect in proportion as its liberty of action is the more unfettered; let this be carefully noted by those whose office it is to provide for the public welfare. Every minister of holy Religion must throw into the conflict all the energy of his mind, and all the

strength of his endurance; with your authority, Venerable Brethren, and by your example, they must never cease to urge upon all men of every class, upon the high as well as the lowly, the Gospel doctrines of Christian life; by every means in their power they must strive for the good of the people; and above all they must earnestly cherish in themselves, and try to arouse in others, Charity, the mistress and queen of virtues. For the happy results we all long for must be chiefly brought about by the plenteous outpouring of Charity; of that true Christian Charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for other's sake, and which is man's surest antidote against worldly pride and immoderate love of self; that Charity whose office is described and whose Godlike features are drawn by the Apostle St. Paul in these words: "Charity is patient, is kind, . . . seeketh not her own, . . . suffereth all things, . . . endureth all things."³⁹

On each of you, Venerable Brethren, and on your clergy and people, as an earnest of God's mercy and a mark of Our affection, We lovingly in the Lord bestow the Apostolic Benediction.

Given at St. Peter's in Rome, the fifteenth day of May, 1891, the fourteenth year of Our Pontificate.

LEO XIII, POPE.

³⁹ 1 Cor. xiii. 4-7.

DISCUSSION CLUB OUTLINE

(Numerals indicate pages.)

I

The Pope as Supreme Teacher of Christ's Revealed Truth feels it his responsibility to speak on The Condition of Labor. As the Supreme Interpreter of God's Law he will enunciate the principles that must govern the relationship between Capital and Labor. A remedy must be found quickly for the evils that press so cruelly on the working classes owing to the "greed of unrestrained competition." The Socialist proposes the abolition of private property as the remedy. This proposal is as futile as it is unjust and the greatest sufferers from this proposal would be the working classes (1, 2).

A man is naturally entitled to the fruit of his labor. The motive that prompts him to work is the acquiring of property. Why does he save his wages? Not only has he the natural right to acquire property but he also has the right to dispose of what he owns. The Socialists strike at the right of the earner by depriving him of the right of disposal as well as of ownership in attempting to transfer all he owns to the Community. The remedy is against natural justice for every man has from his nature the right to own

and dispose of what he owns. This is the big difference between man and the brute. The brute has no power of self-direction. Man has (2, 3).

Man not only has what the brute has, an animal nature, he has mind or reason which makes him entirely different from the brute. And because of this he must not only have things for temporary use as have other living beings, but for future use. He can look forward, the brute cannot. His needs do not die out. Nature owes him a storehouse of supplies. This is the earth and its inexhaustible fertility (3, 4).

God then gave the earth to man for his needs. Man is prior to the State which he created. Man holds his claim to the earth by his own industry and the laws of the individual peoples. Everyone, either directly or indirectly lives off the soil. The earth only yields its wealth to man's labor and skill. This is how he makes it his own. On that portion he cultivates he leaves the impress of his personality. It belongs to him because of what he has done with it (4).

QUESTIONS

What is the occasion of the Encyclical, and what authority has the Pope to pronounce on the labor question?

What has brought about the sad condition of labor?

How is man's right to possess private property proved?

Why does he not derive this right from the State?

Why is it not enough to hold the right to use and not to possess?

What has man's personality got to do with the property right?

II

As effect follows cause so it is just that the effects of labor should belong to the laborer. The right of private property then is found in the study of nature, in the law of nature, in the laws of peoples from the beginning of his story, and in the Divine Law, "Thou Shalt Not Covet" (5).

Ownership is not only an individual right, but belongs to man as head of the family. As head of the family his duty is to provide not only present, but future family needs. In no other way can he meet his obligations as head of the family except by the ownership of property which he can transmit to his children. The family has at least equal rights with the State to provide for its own needs. As it is prior in existence so are its rights prior. For man does not come from the State. The State comes from man, who freely made it. The State has no right to invade the family. In case of extreme necessity the family has the right to call on the State for aid, for each family is part of the State. If the family fails in its duties the State may intervene (6).

But the State in intervening should regulate, strengthen, safeguard family interests. The State can go no further. It has no right to abolish or absorb paternal authority. The Socialist in setting aside paternal authority acts against Natural Justice. Its consequence is slavery. It cannot raise man up by this process but it will level him down to the role of a cog in a machine. Socialism by advocating the community of goods would injure those it intends to benefit, by violating their natural rights. Its consequence would be a state of injustice, confusion, disorder, slavery (7).

The solution of the Capital and Labor problem calls for the united efforts of employer, employee, the State and the Church. All efforts will be in vain if the Church is left out, for it is the Church that proclaims those principles of Christ's teaching by which the conflict may be brought to an end or at least lessened. The Church moreover by Divine Command not only enlightens by its teaching, but directs human conduct by its precepts. Recourse must be had to civil law and State authority. The Socialists, try as they will, cannot change human nature. Human society cannot be reduced to a common level. All men are created equal in the sublime equality of the destiny of their human souls. Men are not *born* equal. From birth and all through life there exist differences without number. In fact such inequality is of advantage under God's Providence to the individual and to society. As regards labor, even if man had not fallen from Grace, it still would have been the law of life. In the present economy suffering also is the law of life. We must face life as it is and look elsewhere for a remedy (7, 8).

It is an error to believe that class is naturally hostile to class. The very opposite is true, for just as the symmetry of the human body is the result of the co-ordination of the different parts and functions thereof, so in human society all classes should blend in harmony to maintain the equilibrium of the body politic. Each needs the other. Capital cannot do without Labor, nor Labor without Capital. Nothing can secure this harmony better than the teaching of Religion, of which the Church is the authoritative exponent. For the Church draws Capital and Labor together by teaching each class its duties to the other. To Labor the Church says: Carry out honestly every free contract you have made. Avoid violence and disorder. And to Capital the Church says: The laboring man is not a slave, but holds the dignity of a man and Christian (8, 9).

Labor is honorable. Men are not machines nor to be treated as such. Wages must be just. It is immoral to make profits out of another's need and is condemned by every law human and Divine. To defraud the workman of his just wage is a sin "crying to Heaven for punishment." The employer is bound by God's Law to refrain from force, fraud and usury in dealing with the workman (9).

QUESTIONS

How do man's social and domestic obligations argue for the property right?

When may the State enter the domestic sphere?

What is the error in Socialism's remedy?

Why can no remedy be found without Religion and the Church?

Why is class conflict unnecessary and unnatural?

On what principles of religion may employer and employee meet?

What result would follow if each took the true Christian attitude?

III

The Church speaking with the authority of Christ calls for more than justice between class and class in urging friendliness, good will, co-operation. This life for all classes is but a preparation for Eternal Life. Wealth, property, wages, are not ends in themselves. They are the instruments of man's

salvation. The one thing of importance is their right use. Jesus Christ in His Redemption transformed the ills of life into blessings for eternity. He who lived the Perfect human life is the model of all classes, rich and poor (10).

Wealth is a tremendous responsibility. For man does not possess the absolute right of it. He is the steward, God is the owner. He must share with others "when others are in need," as St. Thomas teaches. This is a duty. What human law does not command Christ's law of Charity does command—almsgiving according to one's means. "In so far as you did it for the least of My followers you did it for Me" (11).

Labor is nothing to be ashamed of nor is ordinary poverty, as is evident from the Life of our Blessed Saviour, "Who whereas He was rich for our sakes became poor." He was a laboring man and the foster son of a laborer. Man's greatness comes not from what he has but from what he is. Christ's love for the poor is lesson enough for the rich to show them that all are sons of God the Father, that charity between all classes is His Divine Law. All are likewise brothers in Jesus Christ, members of His Body which is the Church (12).

If society lived these ideas all strife would cease. Christianity lived today would mean the solution of the social problem. As it transformed the human race in the past, it and it alone can better human conditions today. It is a return to Christ's teaching that is needed. The laboring man, the employer, the family, the individual, the State need Christ living in their lives. The Church in its concern for spiritual interests does not neglect temporal and earthly interests. It wants the poor to rise above poverty. By the fact that it calls men to imitate Christ's Life it promotes temporal prosperity and human happiness (13).

The Church has always been the friend of the poor. Witness from the earliest days of her history her congregations seeing to it that "there was no one needy among them." The order of Deacons was established to serve the poor, "the deposits of piety" were the collections set aside for relief, the "patrimony of the Church" was founded for the same purpose, Religious Orders were established and today flourish, whose main thought is the poor. Indeed, works of Christian Charity were unknown till Christ established the Church. State relief was unheard of for centuries and indeed owes it inspiration to the teaching of the Church (14).

QUESTIONS

What great Truth does the Church teach that sets a correct standard of human values?

What is the statement of Thomas Aquinas on private property?

What does our Lord teach on the right use of money?

On the dignity of Labor?

On the relations between man and man?

Why is the Church well fitted to apply the remedy to the labor problem?

How is it shown from history?

In the Church exclusively concerned with the Eternal, ignoring the temporal needs of life?

What is the answer in the Church's life at its very beginning?

IV

The State, no matter what form the Government may take, has for its object public well-being and private prosperity. It is the duty of the State to benefit every class, but it owes a special duty to the poor. The more done for the laboring group by State law the less need there will be for other agencies. To the State the interest of all classes are equal. The poor are members of the national community, as well as the rich. It would be unreasonable to neglect one part of the population and favor another (15).

The prime duty of the State is to act with strict justice toward each and every class. This is what is called in the Schools distributive justice. All cannot contribute to the same extent toward the common welfare. There will always be inequalities of condition in the State. But every class contributes, the laboring class either in shop or on farm make a contribution that is indispensable. Indeed, their co-operation is so important that it may truly be said that only by the labor of the worker does the State grow rich (16).

Justice therefore demands that the interest of the worker be carefully guarded by the Government. The State must not absorb the individual or the family. Nevertheless, it should protect the community and all its parts. Authority comes from God and should be exercised as God's authority is exercised looking to the interest of the whole and of each part as well. When the interest of any particular class suffers the State must step in and protect that class. Its limit of action is determined by the need and it must not go beyond the need in applying the remedy (17, 18).

Rights must be protected wherever found and it is the duty of Public Authority to prevent and punish injury, and protect each citizen in the possession of his goods. In this the poor have a special claim on State protection. Private property must remain inviolate (18).

QUESTIONS

- What part must the State play in solving the labor problem?
- What are its duties to the different classes in the social organism?
- To what class must it pay special heed?
- What are the limits of State interference?
- What chief thing must the State make secure?
- Why does the worker usually strike and what should the law keep in mind on the strike question?
- How are men said to be equal, how unequal?
- Why should Sunday be made holy?
- How must the hours of labor be regulated?
- What principles should be followed?
- What labor is suitable for women and children?
- What should always be understood in an agreement between employer and employee?
- Does free consent determine a just wage?
- What two characteristics has a man's labor?
- A just wage should meet what precise requirements?

V

Violence and destruction are not remedies and the right to strike is not a right to destroy. It is a right to cease from labor when every other effort

to correct a wrong has failed. The law should be beforehand in preventing conditions that bring on a strike. The worker must not only be safeguarded in his temporal interest but in his spiritual interests as well. No man may stand in the way of the Higher Life that is each one's right to lead. Labor then cannot be justly forced to live in conditions that make the life of the soul and the things of the soul well-nigh impossible. Reasonable rest must be allowed and Sunday should be kept holy. Workers must be saved from the cruelty of grasping speculators who use men merely as instruments for money-making. It is neither justice nor humanity to grind men down with excessive labor (19).

The Hours of Labor must be sufficiently short to allow for rest and recreation, for soul and body. Child Labor in the sense of the labor of young people must be only in accordance with their strength and condition. The same applies to the labor of women (20).

A just wage does not merely depend on a free contract for a man's labor is not merely personal; it is necessary. As man must work to procure a decent livelihood it follows that a just wage must procure that decent way of living. And if a man accepts less he is the victim of force or injustice (21).

The law should favor private ownership and its policy should be to induce as many as possible to become owners.

In order to avoid undue State interference Boards of Arbitration should be established to determine conditions that are equitable. If a man's wages are adequate he will be induced to save and gradually acquire ownership. The law, therefore, should favor private ownership and should aim at the widest diffusion of ownership among the people. From this many good results will follow and above all property will thus become more equitably divided. The gulf between vast wealth and excessive poverty will be bridged. Men as owners would work harder on land that is theirs and this would stimulate prosperity in general, and men would cling to the country where they are born. Taxation cannot, however, be excessive. Finally the right to possess is from Nature, not from man, and the State has only the right to regulate the use of private property for the common good (22, 23).

Association of employers and workers and workers' associations are of value in bringing about mutual understanding and co-operation among all classes. What the Guilds did for society in the ages of Faith shows the power for good contained in associations. The Guild idea could be adapted to modern conditions with great advantage. The State should foster such groups as men have a natural right to form them for mutual benefit and only those that endanger the State should be forbidden. The State has the obligation to foster religious societies and orders of men and women, and those States that have infringed the rights of these orders or forbidden them altogether are guilty of grave injustice (23, 24, 25).

Some workers' associations are controlled by subversive elements. The Christian workers must wrest control from bad leaders or else form Christian associations that will develop along just and honest lines. Those Catholics of means deserve great credit who have devoted time and money and energy to the welfare of the worker. All who have shown interest in the social problem, bishops, priests and laity make us think hopefully of the future. We may put it down as a general law that workers' associations should be so organized and governed as to furnish the best and most suitable means for

helping each individual member to better his condition to the utmost, in body, mind and property (26).

QUESTIONS

What benefits would result from the wide diffusion of private ownership?

May the State regulate the use of private property?

What advantage is found in workers' associations?

What does history show us from the Ages of Faith?

Has the State the right to forbid these associations?

What groups should be forbidden by law?

What have Religious Orders done for the good of society?

May the State forbid or cramp their activities?

What is the position of the Church, its bishops and priests regarding all organizations that benefit the worker?

How does Religion contribute the most important part in all organizations?

VI

The foundation of these associations must be religion: "Seek ye first the Kingdom of God and His Justice." The offices of these societies should be distributed for the good of all. And among the purposes of each group should be the effort to secure continuous employment, and establish insurance against sickness, injury and old age. What the early Christians did for society by the fineness of their lives modern Christians have the power to do (27, 28).

The question of the hour is the condition of the workers. It is for the interest of all classes in the State that it be rightly and reasonably settled. It is for the Christian worker especially, to decide it aright on Christian principles guiding their organizations. The Christian Labor Union is the ideal. All must co-operate in bringing about a solution to this momentous problem. Governments must see to the passing of just labor laws, employers must remember their duty, employees must make every lawful and proper effort. Religion, which is the root solution, calls to all to return to real Christianity. The Church of Christ will not be found wanting and now calls on all her priests to throw into the conflict every energy of mind and will. Under the direction of the bishops they will spread the doctrines of Christian living, cherishing in their own lives and stimulating in the lives of others Charity, the queen of virtues, without which the happy result all long for cannot be attained (29, 30).

QUESTIONS

What relations should exist between the organization members?

What policy should guide them?

Why should all classes in the State co-operate in meeting the labor problem and solving it?

Why have workers been tempted to join irreligious and subversive groups?

What virtue must be practiced by all to get to the heart of the labor problem?

ENCYCLICAL LETTER

Of His Holiness

PIUS XI

By Divine Providence

POPE

To the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries in Peace and Communism with the Apostolic See, and to All the Faithful of the Catholic World on

CHRISTIAN EDUCATION OF YOUTH

Venerable Brethren and Beloved Children

Health and Apostolic Benediction

REPRESENTATIVE on earth of that Divine Master who while embracing in the immensity of His love all Mankind, even unworthy sinners, showed nevertheless a special tenderness and affection for children, and expressed Himself in those singularly touching words: "Suffer the little children to come unto Me."¹ We also on every occasion have endeavored to show the predilection wholly paternal which We bear toward them, particularly by our assiduous care and timely instructions with reference to the Christian education of youth.

Reasons for Treating of Christian Education

And so, in the spirit of the Divine Master, We have directed a helpful word, now of admonition, now of exhortation, now of direction, to youths and to their educators, to fathers and mothers, on various points of Christian education, with that solicitude which becomes the common Father of all the faithful, with an insistence in season and out of season, demanded by Our pastoral office and inculcated by the Apostle: "Be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine."² Such insistence is called for in these our times, when, alas, there is so great and deplorable an absence of clear and sound principles, even regarding problems the most fundamental.

Now this same general condition of the times, this ceaseless agitation in various ways of the problem of educational rights and

¹ Mark x. 14: *Sinite parvulos venire ad me.*

² 2 Tim. iv. 2: *Insta opportune, importune: argue, obsecra, increpa in omni patientia et doctrina.*

systems in different countries, the desire expressed to Us with filial confidence by not a few of yourselves, Venerable Brethren, and by members of your flocks, as well as Our deep affection toward youth above referred to, move Us to turn more directly to this subject, if not to treat it in all its well-nigh inexhaustible range of theory and practice, at least to summarize its main principles, throw full light on its important conclusions, and point out its practical applications.

Let this be the record of Our Sacerdotal Jubilee which, with altogether special affection, We wish to dedicate to our beloved youth, and to commend to all those whose office and duty is the work of education.

Indeed never has there been so much discussion about education as nowadays; never have exponents of new pedagogical theories been so numerous, or so many methods and means devised, proposed and debated, not merely to facilitate education, but to create a new system infallibly efficacious, and capable of preparing the present generations for that earthly happiness which they so ardently desire.

The reason is that men, created by God, to His image and likeness and destined for Him who is infinite perfection, realize today more than ever amid the most exuberant material progress, the insufficiency of earthly goods to produce true happiness either for the individual or for the nations. And hence they feel more keenly in themselves the impulse toward a perfection that is higher, which impulse is implanted in their national nature by the Creator Himself. This perfection they seek to acquire by means of education. But many of them with, it would seem, too great insistence on the etymological meaning of the word, pretend to draw education out of human nature itself and evolve it by its own unaided powers. Such easily fall into error, because, instead of fixing their gaze on God, first principle and last end of the whole universe, they fall back upon themselves, becoming attached exclusively to passing things of earth; and thus their restlessness will never cease till they direct their attention and their efforts to God, the goal of all perfection, according to the profound saying of St. Augustine: "Thou didst create us, O Lord, for Thyself, and our heart is restless till it rest in Thee."³

Importance of Christian Education

It is therefore as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected.

³ *Confess.*, I, 1: Fecisti nos, Domine, ad Te, et inquietum est cor nostrum donec requiescat in Te.

In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, who alone is "the way, the truth and the life," there can be no ideally perfect education which is not Christian education.

From this we see the supreme importance of Christian education, not merely for each individual, but for families and for the whole of human society, whose perfection comes from the perfection of the elements that compose it. From these same principles, the excellence, we may well call it the unsurpassed excellence, of the work of Christian education becomes manifest and clear; for after all it aims at securing the Supreme Good, that is, God, for the souls of those who are being educated, and the maximum of well-being possible here below for human society. And this it does as efficaciously as man is capable of doing it, namely by co-operating with God in the perfecting of individuals and of society, in as much as education makes upon the soul the first, the most powerful and lasting impression for life, according to the well-known saying of the Wise Man, "A young man according to his way, even when he is old, he will not depart from it."⁴ With good reason therefore did St. John Chrysostom say, "What greater work is there than training the mind and forming the habits of the young?"⁵

But nothing discloses to Us the supernatural beauty and excellence of the work of Christian education better than the sublime expression of love of Our Blessed Lord, identifying Himself with children, "Whosoever shall receive one such child as this in My name, receiveth Me."⁶

Now in order that no mistake be made in this work of utmost importance, and in order to conduct it in the best manner possible with the help of God's grace, it is necessary to have a clear and definite idea of Christian education in its essential aspects, *viz.*, who has the mission to educate, who are the subjects to be educated, what are the necessary accompanying circumstances, what is the end and object proper to Christian education according to God's established order in the economy of His Divine Providence.

A Social Activity

Education is essentially a social and not a mere individual activity. Now there are three necessary societies distinct from one

⁴ Prov. xxii. 6: Adolescens iuxta viam suam etiam cum senuerit non recedet ab ea.

⁵ Hom. 60, in c. 18 Matt.: Quid maius quam animis moderari, quam adolescentulorum fingere mores?

⁶ Mark ix. 36: Quisquis unum ex huiusmodi pueris receperit in nomine meo, me recipit.

another and yet harmoniously combined by God, into which man is born: two, namely the family and civil society, belong to the natural order; the third, the Church, to the supernatural order.

In the first place comes the family, instituted directly by God for its peculiar purpose, the generation and formation of offspring; for this reason it has priority of nature and therefore of rights over civil society. Nevertheless, the family is an imperfect society, since it has not in itself all the means for its own complete development; whereas civil society is a perfect society, having in itself all the means for its peculiar end, which is the temporal well-being of the community; and so, in this respect, that is, in view of the common good, it has pre-eminence over the family, which finds its own suitable temporal perfection precisely in civil society.

The third society, into which man is born when through baptism he receives the divine life of grace, is the Church; a society of the supernatural order and of universal extent; a perfect society, because it has in itself all the means required for its own end, which is the eternal salvation of mankind; hence it is supreme in its own domain.

Consequently, education which is concerned with man as a whole, individually and socially, in the order of nature and in the order of grace, necessarily belongs to all these three societies, in due proportion, corresponding, according to the disposition of Divine Providence, to the co-ordination of their respective ends.

The Church

And first of all education belongs pre-eminently to the Church, by reason of a double title in the supernatural order, conferred exclusively upon her by God Himself: absolutely superior therefore to any other title in the natural order.

The first title is founded upon the express mission and supreme authority to teach given her by her Divine Founder: "All power is given to Me in heaven and in earth. Going therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world."⁷ Upon this magisterial office Christ conferred infallibility, together with the command to teach His doctrine. Hence the Church "was set by her Divine Author as the pillar and ground of truth, in order to teach the divine faith to men, and keep whole and inviolate the deposit confided to

⁷ Matt. xxviii. 18-20: *Data est mihi omnis potestas in caelo et in terra. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti; docentes eos servare omnia quaecumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi.*

her; to direct and fashion men, in all their actions individually and socially, to purity of morals and integrity of life, in accordance with revealed doctrine.”⁸

Supernatural Motherhood

The second title is the supernatural motherhood, in virtue of which the Church, spotless spouse of Christ, generates, nurtures and educates souls in the divine life of grace, with her Sacraments and her doctrine. With good reason then does St. Augustine maintain: “He has not God for father who refuses to have the Church as mother.”⁹

Hence it is that in this proper object of her mission, that is, “in faith and morals, God Himself has made the Church sharer in the divine magisterium and, by a special privilege, granted her immunity from error; hence she is the mistress of men, supreme and absolutely sure, and she has inherent in herself an inviolable right to freedom in teaching.”¹⁰ By necessary consequence the Church is independent of any sort of earthly power as well in the origin as in exercise of her mission as educator, not merely in regard to her proper end and object, but also in regard to the means necessary and suitable to attain that end. Hence with regard to every other kind of human learning and instruction, which is the common patrimony of individuals and society, the Church has an independent right to make use of it, and above all to decide what may help or harm Christian education. And this must be so, because the Church as a perfect society has an independent right to the means conducive to its end, and because every form of instruction, no less than every human action, has a necessary connection with man’s last end, and therefore cannot be withdrawn from the dictates of the divine law, of which the Church is guardian, interpreter and infallible mistress.

This truth is clearly set forth by Pius X of saintly memory: “Whatever a Christian does even in the order of things of earth, he may not overlook the supernatural; indeed, he must, according to the teaching of Christian wisdom, direct all things toward the supreme good as to his last end; all his actions, besides, in so far as good or evil in the order of morality, that is, in keeping or not

⁸ Pius IX. Ep. *Quum non sine*, 14 Jul. 1864: Columna et firmamentum veritatis a Divino suo Auctore fuit constituta, ut omnes homines divinam edoceat fidem, eiusque depositum sibi traditum integrum inviolatumque custodiat, ac homines eorumque consortia et actiones ad morum honestatem vitæque integritatem, iuxta revelatae doctrinae normam, dirigat et fingat.

⁹ *De Symbolo ad catech.*, XIII: Non habet Deum patrem, qui Ecclesiam noluerit habere matrem.

¹⁰ Ep. enc. *Libertas*, 20 Jun. 1888: in fide atque in institutione morum, divini magistril Ecclesiam fecit Deus ipse participem, eandemque divino eius beneficio falli nesciam: quare magistra mortalium et maxima ac tutissima, in eaque inest non violabile ius ad magistril libertatem.

with natural and divine law, fall under the judgment and jurisdiction of the Church." ¹¹

It is worthy of note how a layman, an excellent writer and at the same time a profound and conscientious thinker, has been able to understand well and express exactly this fundamental Catholic doctrine! "The Church does not say that morality belongs purely, in the sense of exclusively, to her; but that it belongs wholly to her. She has never maintained that outside her fold and apart from her teaching, man cannot arrive at any moral truth; she has on the contrary more than once condemned this opinion because it has appeared under more forms than one. She does however say, has said, and will ever say, that because of her institution by Jesus Christ, because of the Holy Ghost sent her in His Name by the Father, she alone possesses what she has had immediately from God and can never lose, the whole of moral truth, *omnem veritatem*, in which all individual moral truths are included, as well those which man may learn by the help of reason, as those which form part of revelation or which may be deduced from it." ¹²

The Rights of the Church

Therefore with full right the Church promotes letters, science, art, in so far as necessary or helpful to Christian education, in addition to her work for the salvation of souls; founding and maintaining schools and institutions adapted to every branch of learning and degree of culture. ¹³ Nor may even physical culture, as it is called, be considered outside the range of her maternal supervision, for the reason that it also is a means which may help or harm Christian education.

And this work of the Church in every branch of culture is of immense benefit to families and nations which without Christ are lost, as St. Hilary points out correctly: "What can be more fraught with danger for the world than the rejection of Christ?" ¹⁴ Nor does it interfere in the least with the regulations of the State, because the Church in her motherly prudence is not unwilling that her schools and institutions for the education of the laity be in keeping with the legitimate dispositions of civil authority; she is in every way ready to co-operate with this authority and to make provision for a mutual understanding, should difficulties arise.

¹¹ Ep. enc. *Singulari quadam*, 24 Sept. 1912: Quidquid homo christianus agat, etiam in ordine rerum terrenarum, non ei licet bona negligere quae sunt supra naturam, immo oportet ad summum bonum, tamquam ad ultimum finem, ex christianae sapientiae praescriptis omnia dirigat: omnes autem actiones eius, quatenus bonae aut malae sunt in genere morum id est cum iure naturali et divino congruant aut discrepant, indicio et jurisdictioni Ecclesiae subsunt.

Again it is the inalienable right as well as the indispensable duty of the Church, to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned.¹⁵

Nor should the exercise of this right be considered undue interference, but rather maternal care on the part of the Church in protecting her children from the grave danger of all kinds of doctrinal and moral evil. Moreover, this watchfulness of the Church not merely can create no real inconvenience, but must on the contrary confer valuable assistance in the right ordering and well-being of families and of civil society; for it keeps far away from youth the moral poison which at that inexperienced and changeable age more easily penetrates the mind and more rapidly spreads its baneful effects. For it is true, as Leo XII has wisely pointed out, that without proper religious and moral instruction "every form of intellectual culture will be injurious; for young people not accustomed to respect God, will be unable to bear the restraint of a virtuous life, and never having learned to deny themselves anything, they will easily be incited to disturb the public order."¹⁶

The Church's Mission

The extent of the Church's mission in the field of education is such as to embrace every nation, without exception, according to the command of Christ: "Teach ye all nations";¹⁷ and there is no power on earth that may lawfully oppose her or stand in her way. In the first place, it extends over all the Faithful, of whom she has anxious care as a tender mother. For these she has throughout the centuries created and conducted an immense number of schools and institutions in every branch of learning. As We said on a recent occasion: "Right back in the far-off middle ages when there were so many (some have even said too many) monasteries, convents, churches, collegiate-churches, Cathedral chapters, etc., there was attached to each a home of study, of teaching, of Christian education. To these we must add all the universities, spread over every country and always by the initiative and under the protection of the Holy See and the Church. That grand spectacle, which today we see better, as it is nearer to us and more imposing because of the conditions of the

¹⁵ Cod. I, C., cc. 1381, 1382.

¹⁶ Ep. enc., *Nobilissima Gallorum Gens.*, 8 Febr. 1884: male sana omnis futura est animarum cultura: insueti ad verecundiam Dei adolescentes nullam ferre poterunt honeste vivendi disciplinam, suisque cupiditatibus nihil unquam negare aus, facile ad miscendas civitates pertrahentur.

¹⁷ Matt. xxviii. 19; docete omnes gentes.

age, was the spectacle of all times; and they who study and compare historical events remain astounded at what the Church has been able to do in this matter, and marvel at the manner in which she has succeeded in fulfilling her God-given mission to educate generations of men to a Christian life, producing everywhere a magnificent harvest of fruitful results. But if we wonder that the Church in all times has been able to gather about her and educate hundreds, thousands, millions of students, no less wonderful is it to bear in mind what she has done not only in the field of education, but in that also of true and genuine erudition. For, if so many treasures of culture, civilization and literature have escaped destruction, this is due to the action by which the Church, even in times long past and uncivilized, has shed so bright a light in the domain of letters, of philosophy, of art, and in a special manner of architecture.”¹⁸

All this the Church has been able to do because her mission to educate extends equally to those outside the fold, seeing that all men are called to enter the kingdom of God and reach eternal salvation. Just as today when her Missions scatter schools by the thousand in districts and countries not yet Christian, from the banks of the Ganges to the Yellow River and the great islands and archipelagos of the Pacific Ocean, from the Dark Continent to the Land of Fire and to frozen Alaska, so in every age the Church by her missionaries has educated to Christian life and to civilization the various peoples which now constitute the Christian nations of the civilized world.

Hence it is evident that both by right and in fact the mission to educate belongs pre-eminently to the Church, and that no one free from prejudice can have a reasonable motive for opposing or impeding the Church in this her work, of which the world today enjoys the precious advantages.

The Family and the State

This is the more true because the rights of the family and of the State, even the rights of individuals regarding a just liberty in the pursuit of science, of methods of science and all sorts of profane culture, not only are not opposed to this pre-eminence of the Church, but are in complete harmony with it. The fundamental reason for this harmony is that the supernatural order, to which the Church owes her rights, not only does not in the least destroy the natural order, to which pertain the other rights mentioned, but elevates the natural and perfects it, each affording mutual aid to the other, and completing it in a manner proportioned to its respective nature and dignity. The reason is because both come from God, who cannot

contradict Himself: "The works of God are perfect and all His ways are judgment."¹⁹

This becomes clearer when we consider more closely and in detail the mission of education proper to the family and to the State.

The Family

In the first place the Church's mission of education is in wonderful agreement with that of the family, for both proceed from God, and in a remarkably similar manner. God directly communicates to the family, in the natural order, fecundity, which is the principle of life, and hence also the principle of education to life, together with authority, the principle of order.

The Angelic Doctor with his wonted clearness of thought and precision of style, says: "The father according to the flesh has in a particular way a share in that principle which in a manner universal is found in God. . . . The father is the principle of generation, of education and discipline and of everything that bears upon the perfecting of human life."²⁰

The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth.

That this right is inviolable St. Thomas proves as follows: "The child is naturally something of the father . . . so by natural right the child, before reaching the use of reason, is under the father's care. Hence it would be contrary to natural justice if the child, before the use of reason, were removed from the care of its parents, or if any disposition were made concerning him against the will of the parents."²¹ And as this duty on the part of the parents continues up to the time when the child is in a position to provide for himself, this same inviolable parental right of education also endures. "Nature intends not merely the generation of the offspring, but also its development and advance to the perfection of man considered as man, that is, to the state of virtue,"²² says the same St. Thomas.

The wisdom of the Church in this matter is expressed with pre-

¹⁹ Deut. xxxii. 4: Dei perfecta sunt opera, et omnes viae eius iudicia.

²⁰ S. Th., 2-2, Q. CII, a. 1: Carnalis pater particulariter participat rationem principii quae universaliter invenitur in Deo. . . . Pater est principium et generationalis et educationis et disciplinae, et omnium quae ad perfectionem humanae vitae pertinent.

²¹ S. Th., 2-2, Q. X, a. 12: Filius enim naturaliter est aliquid patris . . . ; ita de iure naturali est quod filius, antequam habeat usum rationis, sit sub cura patris. Unde contra iustitiam naturalem esset, si puer, antequam habeat usum rationis, a cura parentum subtrahatur, vel de eo aliquid ordinetur invitis parentibus.

²² Suppl. T. Th. 3, p. Q. 41, a. 1: Non enim intendit natura solum generationem prolis, sed etiam traductionem et promotionem usque ad perfectum statum hominis in quantum homo est, qui est virtutis status.

cision and clearness in the Codex of Canon Law, canon 1113: "Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being." ²³

On this point the common sense of mankind is in such complete accord, that they would be in open contradiction with it who dared maintain that the children belong to the State before they belong to the family, and that the State has an absolute right over their education. Untenable is the reason they adduce, namely that man is born a citizen and hence belongs primarily to the State, not bearing in mind that before being a citizen man must exist; and existence does not come from the State, but from the parents, as Leo XIII wisely declared: "The children are something of the father, and as it were an extension of the person of the father; and, to be perfectly accurate, they enter into and become part of civil society, not directly by themselves, but through the family in which they were born." ²⁴ "And therefore," says the same Leo XIII, "the father's power is of such a nature that it cannot be destroyed or absorbed by the State; for it has the same origin as human life itself." ²⁵

Not Despotic

It does not follow from this that the parents' right to educate their children is absolute and despotic; for it is necessarily subordinated to the last end and to natural and divine law, as Leo XIII declares in another memorable encyclical, where he thus sums up the rights and duties of parents: "By nature parents have a right to the training of their children, but with this added duty that the education and instruction of the child be in accord with the end for which by God's blessing it was begotten. Therefore it is the duty of parents to make every effort to prevent any invasion of their rights in this matter, and to make absolutely sure that the education of their children remains under their own control in keeping with their Christian duty, and above all to refuse to send them to those schools in which there is danger of imbibing the deadly poison of impiety." ²⁶

²³ Cod. I. C. c. 1113: Parentes gravissima obligatione tenentur proles educationem tum religiosam et moralem, tum physicam et civilem pro viribus curandi, et etiam temporali eorum bono providendi.

²⁴ Ep. enc. *Rerum novarum*, 15 Maii 1891: Filii sunt aliquid patris, et velut paternae amplificationis quaedam personae proprieque loqui si volumus, non ipsi per se, sed per communitatem domesticam, in qua generati sunt, civilem ineunt ac participant societatem.

²⁵ Ep. enc. *Rerum novarum*, 15 Maii 1891: Patris potestas est eiusmodi, ut nec extingui neque absorberi a republica possit, quia idem et commune habet cum ipsa hominum vita principium.

²⁶ Ep. enc. *Sapientiae christianae*, 10 Ian. 1890: Naeura parentes habent illos tuum instituendi, quos procrearint, hoc adiuncto officio, ut cum fine, cuius gratia sobolem Dei beneficio susceperunt, ipsa educatio conveniat et doctrina puerilis. Igitur parentibus est necessarium eniti et contendere, ut omnem in hoc genere propulsent iniuriam, omninoque pervincant ut sua in potestate sit educere liberos, uti par est, more christiano, maximeque prohibere scholis illis, a quibus periculum est ne malum venenum imbibant impietatis.

It must be borne in mind also that the obligation of the family to bring up children, includes not only religious and moral education, but physical and civil education as well,²⁷ principally in so far as it touches upon religion and morality.

This incontestable right of the family has at various times been recognized by nations anxious to respect the natural law in their civil enactments. Thus, to give one recent example, the Supreme Court of the United States of North America, in a decision on an important controversy, declared that it is not in the competence of the State to fix any uniform standard of education by forcing children to receive instruction exclusively in public schools, and it bases its decision on the natural law: the child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to educate him and prepare him for the fulfillment of his obligations.²⁸

Tutelage of the Church

History bears witness how, particularly in modern times, the State has violated and does violate rights conferred by God on the family. At the same time it shows magnificently how the Church has ever protected and defended these rights, a fact proved by the special confidence which parents have in Catholic schools. As We pointed out recently in Our letter to the Cardinal Secretary of State: "The family has instinctively understood this to be so, and from the earliest days of Christianity down to our own times, fathers and mothers, even those of little or no faith, have been sending or bringing their children in millions to places of education under the direction of the Church."²⁹

It is paternal instinct, given by God, that thus turns with confidence to the Church, certain of finding in her the protection of family rights, thereby illustrating that harmony with which God has ordered all things. The Church is indeed conscious of her divine mission to all mankind, and of the obligation which all men have to practice the one true religion; and therefore she never tires of defending her right, and of reminding parents of their duty, to have all Catholic-born children baptized and brought up as Christians. On the other hand so jealous is she of the family's inviolable natural right to educate the children, that she never consents, save under peculiar circumstances and with special cautions, to baptize

²⁷ Cod. I. C., c. 1113.

²⁸ "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize, and prepare him for additional duties." United States Supreme Court Decision in the Oregon School Case, June 1, 1925.

²⁹ Letter to the Cardinal Secretary of State, May 30, 1929.

the children of infidels, or provide for their education against the will of the parents, till such time as the children can choose for themselves and freely embrace the faith.³⁰

We have therefore two facts of supreme importance, as We said in Our discourse cited above: The Church placing at the disposal of families her office of mistress and educator, and the families eager to profit by the offer, and entrusting their children to the Church in hundreds and thousands. These two facts recall and proclaim a striking truth of the greatest significance in the moral and social order. They declare that the mission of education regards before all, above all, primarily the Church and the family, and this by natural and divine law, and that therefore it cannot be slighted, cannot be evaded, cannot be supplanted.³¹

State Rights

From such priority of rights on the part of the Church and of the family in the field of education, most important advantages, as we have seen, accrue to the whole of society. Moreover in accordance with the divinely established order of things, no damage can follow from it to the true and just rights of the State in regard to the education of its citizens.

These rights have been conferred upon civil society by the Author of Nature Himself, not by title of fatherhood, as in the case of the Church and of the family, but in virtue of the authority which it possesses to promote the common temporal welfare, which is precisely the purpose of its existence. Consequently education cannot pertain to civil society in the same way in which it pertains to the Church and to the family, but in a different way corresponding to its own particular end and object.

Now this end and object, the common welfare in the temporal order, consists in that peace and security in which families and individual citizens have the free exercise of their rights, and at the same time enjoy the greatest spiritual and temporal prosperity possible in this life, by the mutual union and co-ordination of the work of all. The function therefore of the civil authority residing in the State is twofold, to protect and to foster, but by no means to absorb the family and the individual, or to substitute itself for them.

Accordingly in the matter of education, it is the right, or to speak more correctly, it is the duty of the State to protect in its legislation, the prior rights, already described, of the family as regards the Christian education of its offspring, and consequently also to respect the supernatural rights of the Church in this same realm of Christian education.

³⁰ Cod. I. C., c. 750, § 2. S. Th., 2, 2. Q. X, a. 12.

³¹ Discourse to the students of Mondragone College, May 14, 1929.

It also belongs to the State to protect the rights of the child itself when the parents are found wanting either physically or morally in this respect, whether by default, incapacity, or misconduct, since, as has been shown, their right to educate is not an absolute and despotic one but dependent on the natural and divine law, and therefore subject alike to the authority and jurisdiction of the Church, and to the vigilance and administrative care of the State in view of the common good. Besides, the family is not a perfect society, that is, it has not in itself all the means necessary for its full development. In such cases, exceptional no doubt, the State does not put itself in the place of the family, but merely supplies deficiencies, and provides suitable means, always in conformity with the natural rights of the child and the supernatural rights of the Church.

In general then it is the right and duty of the State to protect, according to the rules of right reason and faith, the moral and religious education of youth, by removing public impediments that stand in the way.

Instruction of Youth

In the first place it pertains to the State, in view of the common good, to promote in various ways the education and instruction of youth. It should begin by encouraging and assisting, of its own accord, the initiative and activity of the Church and the family, whose successes in this field have been clearly demonstrated by history and experience. It should moreover supplement their work whenever this falls short of what is necessary, even by means of its own schools and institutions. For the State more than any other society is provided with the means put at its disposal for the needs of all, and it is only right that it use these means to the advantage of those who have contributed them.³²

Over and above this, the State can exact, and take measures to secure that all its citizens have the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual and moral culture, which, considering the conditions of our times, is really necessary for the common good.

However it is clear that in all these ways of promoting education and instruction, both public and private, the State should respect the inherent rights of the Church and of the family concerning Christian education, and moreover have regard for distributive justice. Accordingly, unjust and unlawful is any monopoly, educational or scholastic, which, physically or morally, forces families to make use of government schools, contrary to the dictates of their Christian conscience, or contrary even to their legitimate preferences.

Civic Education

This does not prevent the State from making due provision for the right administration of public affairs and for the protection of its peace, within or without the realm. These are things which directly concern the public good and call for special aptitudes and special preparation. The State may therefore reserve to itself the establishment and direction of schools intended to prepare for certain civic duties and especially for military service, provided it be careful not to injure the rights of the Church or of the family in what pertains to them. It is well to repeat this warning here; for in these days there is spreading a spirit of nationalism which is false and exaggerated, as well as dangerous to true peace and prosperity. Under its influence various excesses are committed in giving a military turn to the so-called physical training of boys (sometimes even of girls, contrary to the very instincts of human nature); or again in usurping unreasonably on Sunday, the time which should be devoted to religious duties and to family life at home. It is not Our intention, however, to condemn what is good in the spirit of discipline and legitimate bravery promoted by these methods: We condemn only what is excessive, as for example violence, which must not be confounded with courage nor with the noble sentiment of military valor in defense of country and public order; or again exaltation of athleticism which even in classic pagan times marked the decline and downfall of genuine physical training.

In general also it belongs to civil society and the State to provide what may be called civic education, not only for its youth, but for all ages and classes. This consists in the practice of presenting publicly to groups of individuals information having an intellectual, imaginative and emotional appeal, calculated to draw their wills to what is upright and honest, and to urge its practice by a sort of moral compulsion, positively by disseminating such knowledge, and negatively by suppressing what is opposed to it.³³ This civic education, so wide and varied in itself as to include almost every activity of the State intended for the public good, ought also to be regulated by the norms of rectitude and therefore cannot conflict with the doctrines of the Church, which is the divinely appointed teacher of these norms.

Church and State

All that We have said so far regarding the activity of the State in educational matters, rests on the solid and immovable foundation of the Catholic doctrine of The Christian Constitution of States

³³ P. L. Taparelli, *Saggio teor. di Diritto Naturale*, n. 922; a work never sufficiently praised and recommended to university students (Cfr. Our Discourse of Dec. 18, 1927).

set forth in such masterly fashion by Our Predecessor Leo XIII, notably in the Encyclicals *Immortale Dei* and *Sapientiae Christianae*. He writes as follows: "God has divided the government of the human race between two authorities, ecclesiastical and civil, establishing one over things divine, the other over things human. Both are supreme, each in its own domain; each has its own fixed boundaries which limit its activities. These boundaries are determined by the peculiar nature and the proximate end of each, and describe as it were a sphere within which, with exclusive right, each may develop its influence. As however the same subjects are under the two authorities, it may happen that the same matter, though from a different point of view, may come under the competence and jurisdiction of each of them. It follows that Divine Providence, whence both authorities have their origin, must have traced with due order the proper line of action for each. The powers that are, are ordained of God."³⁴

Now the education of youth is precisely one of those matters that belong both to the Church and to the State, "though in different ways," as explained above. "Therefore," continues Leo XIII, "between the two powers there must reign a well-ordered harmony. Not without reason may this mutual agreement be compared to the union of body and soul in man. Its nature and extent can only be determined by considering, as we have said, the nature of each of the two powers, and in particular the excellence and nobility of the respective ends. One is committed directly and specifically the charge of what is helpful in worldly matters; while the other is to concern itself with the things that pertain to heaven and eternity. Everything therefore in human affairs that is in any way sacred, or has reference to the salvation of souls and the worship of God, whether by its nature or by its end, is subject to the jurisdiction and discipline of the Church. Whatever else is comprised in the civil and political order, rightly comes under the authority of the State; for Christ commanded us to give to Caesar the things that are Caesar's, and to God the things that are God's."³⁵

³⁴ Ep. enc. *Immortale Dei*, 1, Nov. 1885: Deus humani generis procuracionem inter duas potestates partitus est, scilicet ecclesiasticam et civilem, alteram quidem divinis, alteram humanis rebus praepositam. Utraque est in suo genere maxima: haëet utroque certos, quibus contineatur, terminos, eosque sus cuiusque natura causaeque proxime definitos; unde aliquis velut orbis circumscribitur, in quo sua cuiusque actio iure proprio versetur. Sed quit utriusque imperium est in eosdem, cum usvenire possit, ut res una atque eadem quamquam aliter, atque aliter, sed tamen eadem res, ad utriusque ius iudiciumque pertineat, debet providentissimus Deus, a quo sunt ambae, constitutae, utriusque itinera recte atque ordine composuisse. Quae autem sunt, a Deo ordinatae sunt (Rem. xiii. 1).

³⁵ Ep. enc. *Immortale Dei*, 1 Nov. 1885: Itaque inter utramque potestatem quaedam intercedat necesse est ordinata colligatio: quae quidem coniunctioni non immerito comparatur, per quam anima et corpus in homine copulantur. Qualis autem et quanta ea sit, aliter iudicari non potest, nisi respiciendo, uti diximus, ad utriusque naturam, habendaque ratione excellentiae et nobilitatis causarum; cum alteri proxime maximeque propositum sit rerum mortalium curare commoda, alteri caelestia ac sempiterna bona comparare. Quidquid igitur est in rebus humanis quoque modo sacrum, quidquid ad salutem animorum cultumque Dei

Whoever refuses to admit these principles, and hence to apply them to education, must necessarily deny that Christ has founded His Church for the eternal salvation of mankind, and maintain instead that civil society and the State are not subject to God and to His law, natural and divine. Such a doctrine is manifestly impious, contrary to right reason, and, especially in this matter of education, extremely harmful to the proper training of youth, and disastrous as well for civil society as for the well-being of all mankind. On the other hand from the application of these principles, there inevitably result immense advantages for the right formation of citizens. This is abundantly proved by the history of every age. Tertullian in his *Apologeticus* could throw down a challenge to the enemies of the Church in the early days of Christianity, just as St. Augustine did in his; and We today can repeat with him, "Let those who declare the teaching of Christ to be opposed to the welfare of the State, furnish us with an army of soldiers such as Christ says soldiers ought to be; let them give us subjects, husbands, wives, parents, children, masters, servants, kings, judges, taxpayers and tax gatherers who live up to the teachings of Christ; and then let them dare assert that Christian doctrine is harmful to the State. Rather let them not hesitate one moment to acclaim that doctrine, rightly observed, the greatest safeguard of the State."³⁶

While treating of education, it is not out of place to show here how an ecclesiastical writer, who flourished in more recent times, during the Renaissance, the holy and learned Cardinal Silvio Antoniano, to whom the cause of Christian education is greatly indebted, has set forth most clearly this well-established point of Catholic doctrine. He had been a disciple of that wonderful educator of youth, St. Philip Neri; he was teacher and Latin secretary to St. Charles Borromeo, and it was at the latter's suggestion and under his inspiration that he wrote his splendid treatise on *The Christian Education of Youth*. In it he argues as follows.

True Harmony

"The more closely the temporal power of a nation aligns itself with the spiritual, and the more it fosters and promotes the latter, by so much the more it contributes to the conservation of the commonwealth. For it is the aim of the ecclesiastical authority by the

pertinet, sive tale illud sit natura sua, sive rursus tale intelligatur propter causam ad quam refertur, id est omne in potestate arbitrioque Ecclesiae: cetera vero, quae civile et politicum genus complectitur, rectum est civili auctoritati esse subiecta, cum Iesus Christus iusserit, quae Caesaris sint, reddi Caesari, quae Dei, Deo.

36 *Ep. 138*: Proinde qui doctrinam Christi adversam dicunt esse reipublicae, dent exercitum talem, quales doctrinas Christi esse milites iussit; dent tales provinciales, tales maritos, tales coniuges, tales parentes, tales filios, tales dominos, tales servos, tales reges, tales iudices, tales denique debitorum ipsius fisci redditores et exactores, quales esse praecipit doctrina christiana, et audeant eam dicere adversam esse reipublicae, ima vero non dubitent eam confiteri magnam si obtemperetur, salutem esse reipublicae.

use of spiritual means, to form good Christians in accordance with its own particular end and object; and in doing this it helps at the same time to form good citizens, and prepares them to meet their obligations as members of a civil society. This follows of necessity because in the City of God, the Holy Roman Catholic Church, a good citizen and an upright man are absolutely one and the same thing. How grave therefore is the error of those who separate things so closely united, and who think that they can produce good citizens by ways and methods other than those which make for the formation of good Christians. For, let human prudence say what it likes and reason as it pleases, it is impossible to produce true temporal peace and tranquillity by things repugnant or opposed to the peace and happiness of eternity.”³⁷

What is true of the State, is true also of science, scientific methods and scientific research; they have nothing to fear from the full and perfect mandate which the Church holds in the field of education. Our Catholic institutions, whatever their grade in the educational and scientific world, have no need of apology. The esteem they enjoy, the praise they receive, the learned works which they promote and produce in such abundance, and above all, the men, fully and splendidly equipped, whom they provide for the magistracy, for the professions, for the teaching career, in fact for every walk of life, more than sufficiently testify in their favor.³⁸

These facts moreover present a most striking confirmation of the Catholic doctrine defined by the Vatican Council: “Not only is it impossible for faith and reason to be at variance with each other, they are on the contrary of mutual help. For while right reason establishes the foundations of faith, and, by the help of its light, develops a knowledge of the things of God, faith on the other hand frees and preserves reason from error and enriches it with varied knowledge. The Church therefore, far from hindering the pursuit of the arts and sciences, fosters and promotes them in many ways. For she is neither ignorant nor inappreciative of the many advantages which flow from them to mankind. On the contrary she admits that just as they come from God, Lord of all knowledge, so too if rightly used, with the help of His grace they lead to God. Nor does she prevent sciences, each in its own sphere, from making use of principles and methods of their own. Only while acknowledging the freedom due to them, she takes every precaution to prevent them from falling into error by opposition to divine doctrine, or from overstepping their proper limits, and thus invading and disturbing the domain of faith.”³⁹

³⁷ *Dell'educac., crist.*, lib. I, c. 43.

³⁸ Letter to the Cardinal Secretary of State, May 30, 1929.

³⁹ Conc. Vat., Sess. 3, cap. 4. *Neque solum fides et ratio inter se dissidere nunquam possunt, sed opem quoque sibi mutuam ferunt, cum recta ratio fidei fundamenta demonstret*

This norm of a just freedom in things scientific, serves also as an inviolable norm of a just freedom in things didactic, or for rightly understood liberty in teaching; it should be observed therefore in whatever instruction is imparted to others. Its obligation is all the more binding in justice when there is question of instructing youth. For in this work the teacher, whether public or private, has no absolute right of his own, but only such as has been communicated to him by others. Besides every Christian child or youth has a strict right to instruction in harmony with the teaching of the Church, the pillar and ground of truth. And whoever disturbs the pupil's faith in any way, does him grave wrong, inasmuch as he abuses the trust which children place in their teachers, and takes unfair advantage of their inexperience and of their natural craving for unrestrained liberty, at once illusory and false.

Subject of Education

In fact it must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations.

"Folly is bound up in the heart of a child and the rod of correction shall drive it away."⁴⁰ Disorderly inclinations then must be corrected, good tendencies encouraged and regulated from tender childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace, without which it is impossible to control evil impulses, impossible to attain to the full and complete perfection of education intended by the Church, which Christ has endowed so rightly with divine doctrine and with the Sacraments, the efficacious means of grace.

False Naturalism

Hence every form of pedagogic naturalism which in any way excludes or weakens supernatural Christian formation in the teach-

eiusque lumine illustrata rerum divinarum scientiam excolat, fides vero rationem ab erroribus liberet ac tueatur eamque multiplici cognitione instruat. Quapropter tantum abest, ut Ecclesie humanarum artium et disciplinarum culturae obsistat, ut hanc multis, modis invet atque promoveat. Non enim commoda ab iis ad hominum vitam dimanantia aut ignorat aut despicit; fatetur immo, eas, quemadmodum a Deo scientiarum Domino profectae sunt, ita, si rite pertractentur, ad Deum iuvante eius gratia perducere. Nec sane ipsa vetat, ne huiusmodi disciplinae in suo quaque ambitu propriis utantur principiis et proprio methodo; sed iustam hanc libertatem agnoscens, id sedulo cavet, ne divinae doctrinae repugnando errores in se suscipiant, aut fines proprios transgressae ea, quae sunt fidei, occupent et perturbent.

⁴⁰ Prov. xxi. 15: Stultitia colligata est in corde pueri: et virga disciplinae fugabit eam.

ing of youth, is false. Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound. Such, generally speaking, are those modern systems bearing various names which appeal to a pretended self-government and unrestrained freedom on the part of the child, and which diminish or even suppress the teacher's authority and action, attributing to the child an exclusive primacy of initiative, and an activity independent of any higher law, natural or divine, in the work of his education.

If any of these terms are used, less properly to denote the necessity of a gradually more active co-operation on the part of the pupil in his own education, if the intention is to banish from education despotism and violence, which, by the way, just punishment is not, this would be correct, but in no way new. It would mean only what has been taught and reduced to practice by the Church in traditional Christian education, in imitation of the method employed by God Himself toward His creatures, of whom He demands active co-operation according to the nature of each: for His Wisdom "reacheth from end to end mightily and ordereth all things sweetly."⁴¹

But alas! It is clear from the obvious meaning of the words and from experience, that what is intended by not a few, is the withdrawal of education from every sort of dependence on the divine law. So today we see, strange sight indeed, educators and philosophers who spend their lives in searching for a universal moral code of education, as if there existed no decalogue, no gospel law, no law even of nature stamped by God on the heart of man, promulgated by right reason, and codified in positive revelation by God Himself in the ten commandments. These innovators are wont to refer contemptuously to Christian education as "heteronomous," "passive," "obsolete," because founded upon the authority of God and His holy law.

Such men are miserably deluded in their claim to emancipate, as they say, the child, while in reality they are making him the slave of his own blind pride and of his disorderly affections, which, as a logical consequence of this false system, come to be justified as legitimate demands of a so-called autonomous nature.

But what is worse is the claim, not only vain but false, irrelevant and dangerous, to submit to research, experiment and conclusions of a purely natural and profane order, those matters of education which belong to the supernatural order; as for example questions of priestly or religious vocation, and in general the secret workings of grace which indeed elevate the natural powers, but are

⁴¹ Sap. VIII, 1: attingit a fine usque ad finem fortiter, et disponit omnia suaviter.

infinitely superior to them, and may nowise be subjected to physical laws, for "the spirit breatheth where He will."⁴²

Sex Instruction

Another grave danger is that naturalism which nowadays invades the field of education in that most delicate matter of purity of morals. Far too common is the error of those who with dangerous assurance and under an ugly term propagate a so-called sex-education, falsely imagining they can forearm youth against the dangers of sensuality by means purely natural, such as a foolhardy initiation and precautionary instruction for all indiscriminately, even in public; and, worse still, by exposing them at an early age to the occasions, in order to accustom them, so it is argued, and as it were to harden them against such dangers.

Such persons grievously err in refusing to recognize the inborn weakness of human nature, and the law of which the Apostle speaks, fighting against the law of mind;⁴³ and also in ignoring the experience of facts, from which it is clear that, particularly in young people, evil practices are the effect not so much of ignorance of intellect as of weakness of a will exposed to dangerous occasions, and unsupported by the means of grace.

In this extremely delicate matter, if, all things considered, some private instruction is found necessary and opportune, from those who hold from God the commission to teach and who have the grace of state, every precaution must be taken. Such precautions are well known in traditional Christian education, and are adequately described by Antoniano cited above, when he says:

"Such is our misery and inclination to sin, that often in the very things considered to be remedies against sin, we find occasions for and inducements to sin itself. Hence it is of the highest importance that a good father, while discussing with his son a matter so delicate, should be well on his guard and not descend to details, nor refer to the various ways in which this infernal hydra destroys with its poison so large a portion of the world; otherwise it may happen that instead of extinguishing this fire, he unwittingly stirs or kindles it in the simple and tender heart of the child. Speaking generally, during the period of childhood it suffices to employ those remedies which produce the double effect of opening the door to the virtue of purity and closing the door upon vice."⁴⁴

Co-Education

False also and harmful to Christian education is the so-called method "co-education." This too, by many of its supporters, is

⁴² Io., III, 8; Spiritus ubi vult spirat.

⁴³ Rom. vii. 23.

⁴⁴ Silvio Antoniano, *Dell'educazione cristiana dei figliuoli*, lib. II, c. 38.

founded upon naturalism and the denial of original sin; but by all, upon a deplorable confusion of ideas that mistakes a leveling promiscuity and equality, for the legitimate association of the sexes. The Creator has ordained and disposed perfect union of the sexes only in matrimony, and, with varying degrees of contact, in the family and in society. Besides there is not in nature itself, which fashions the two quite different in organism, in temperament, in abilities, anything to suggest that there can be or ought to be promiscuity, and much less equality, in the training of the two sexes. These in keeping with the wonderful designs of the Creator are destined to complement each other in the family and in society, precisely because of their differences, which therefore ought to be maintained and encouraged during their years of formation, with the necessary distinction and corresponding separation, according to age and circumstances. These principles, with due regard to time and place, must in accordance with Christian prudence, be applied to all schools, particularly in the most delicate and decisive period of formation, that, namely, of adolescence; and in gymnastic exercises and deportment, special care must be had of Christian modesty in young women and girls, which is so gravely impaired by any kind of exhibition in public.

Recalling the terrible words of the Divine Master: "Woe to the world because of scandals!"⁴⁵ We must earnestly appeal to your solicitude and your watchfulness, Venerable Brethren, against these pernicious errors, which, to the immense harm of youth, are spreading far and wide among Christian people.

In order to obtain perfect education, it is of the utmost importance to see that all those conditions which surround the child during the period of his formation, in other words that the combination of circumstances which we call environment, correspond exactly to the end proposed.

The Christian Family

The first natural and necessary element in this environment, as regards education, is the family, and this precisely because so ordained by the Creator Himself. Accordingly that education, as a rule, will be more effective and lasting which is received in a well-ordered and well-disciplined Christian family; and more efficacious in proportion to the clear and constant good example set, first by the parents, and then by the other members of the household.

It is not Our intention to treat formally the question of domestic education, nor even to touch upon its principal points. The subject is too vast. Besides there are not lacking special treatises on this

topic by authors, both ancient and modern, well known for their solid Catholic doctrine. One which seems deserving of special mention is the golden treatise already referred to, of Antoniano, on *The Christian Education of Youth*, which St. Charles Borromeo ordered to be read in public to parents assembled in their churches.

Nevertheless, Venerable Brethren and beloved children, We wish to call your attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares. The declining influence of domestic environment is further weakened by another tendency, prevalent almost everywhere today, which, under one pretext or another, for economic reasons, or for reasons of industry, trade or politics, causes children to be more and more frequently sent away from home even in their tenderest years. And there is a country where the children are actually being torn from the bosom of the family, to be formed (or, to speak more accurately, to be deformed and depraved), in godless schools and associations, to irreligion and hatred, according to the theories of advanced socialism; and thus is renewed in a real and more terrible manner the slaughter of the Innocents.

Obligation of Parents

For the love of Our Saviour Jesus Christ, therefore, We implore pastors of souls, by every means in their power by instructions and catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. And this should be done not in a merely theoretical and general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral and civil training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives. The Apostle of the Gentiles did not hesitate to descend to such details of practical instruction in his epistles, especially in the Epistle to the Ephesians, where among other things he gives this advice: "And you, fathers, provoke not your children to anger." ⁴⁶ This fault is the result not so much of excessive severity, as of impatience and of ignorance of means best calculated to effect a desired correction; it is also due to the all too common relaxation of parental discipline which fails to check the growth of evil passions in the hearts of the younger generation. Parents therefore,

⁴⁶ Eph. vi. 4; Patres, nolite ad iracundiam provocare filios vestros.

and all who take their place in the work of education, should be careful to make right use of the authority given them by God, whose vicars in a true sense they are. This authority is not given for their own advantage, but for the proper upbringing of their children in a holy and filial "fear of God, the beginning of wisdom," on which foundation alone all respect for authority can rest securely; and without which, order, tranquillity and prosperity, whether in the family or in society, will be impossible.

Educational Environment

To meet the weakness of man's fallen nature, God in His Goodness has provided the abundant helps of His grace and the countless means with which He has endowed the Church, the great family of Christ. The Church therefore is the educational environment most intimately and harmoniously associated with the Christian family.

This educational environment of the Church embraces the Sacraments, divinely efficacious means of grace, the sacred ritual, so wonderfully instructive, and the material fabric of her churches, whose liturgy and art have an immense educational value; but it also includes the great number and variety of schools, associations and institutions of all kinds, established for the training of youth in Christian piety, together with literature and the sciences, not omitting recreation and physical culture. And in this inexhaustible fecundity of educational works, how marvelous, how incomparable is the Church's maternal providence! So admirable too is the harmony which she maintains with the Christian family, that the Church and the family may be said to constitute together one and the same temple of Christian education.

The School

Since however the younger generations must be trained in the arts and sciences for the advantage and prosperity of civil society, and since the family itself is unequal to this task, it was necessary to create that social institution, the school. But let it be borne in mind that this institution owes its existence to the initiative of the family and of the Church, long before it was undertaken by the State. Hence considered in its historical origin, the school is by its very nature an institution subsidiary and complementary to the family and to the Church. It follows logically and necessarily that it must not be in opposition to, but in positive accord with those other two elements, and form with them a perfect moral union, constituting one sanctuary of education, as it were, with the family and the Church. Otherwise it is doomed to fail of its purpose, and to become instead an agent of destruction.

This principle we find recognized by a layman, famous for his pedagogical writings, through these because of their liberalism cannot be unreservedly praised. "The school," he writes, "if not a temple, is a den." And again: "When literary, social, domestic and religious education do not go hand in hand, man is unhappy and helpless."⁴⁷

From this it follows that the so-called "neutral" or "lay" school, from which religion is excluded, is contrary to the fundamental principles of education. Such a school moreover cannot exist in practice; it is bound to become irreligious. There is no need to repeat what Our Predecessors have declared on this point, especially Pius IX and Leo XIII, at times when laicism was beginning in a special manner to infest the public school.

We renew and confirm their declarations,⁴⁸ as well as the Sacred Canons in which the frequenting of non-Catholic schools, whether neutral or mixed, those namely which are open to Catholics and non-Catholics alike, is forbidden for Catholic children, and can be at most tolerated, on the approval of the Ordinary alone, under determined circumstances of place and time, and with special precautions.⁴⁹ Neither can Catholics admit that other type of mixed school (least of all the so-called "ecole unique," obligatory on all), in which the students are provided with separate religious instruction, but receive other lessons in common with non-Catholic pupils from non-Catholic teachers.

The Catholic School

For the mere fact that a school gives some religious instruction (often extremely stinted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well. To use the words of Leo XIII: "It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught, be permeated with Christian piety. If this is wanting, if this sacred

⁴⁷ Nic. Tommaseo, *Pensieri sull'educazione*, Parte I, 3, 6.

⁴⁸ Pius IX, Ep. *Quum non sine*, 14 Jul. 1864.—Syllabus, Prop. 48.—Leo XIII, alloc. *Summi Pontificatus*, 20 Aug. 1880, Ep. enc. *Nobilissima*, 8 Febr. 1884, Ep. enc. *Quod multum*, 22 Aug. 1886, Ep. *Officio sanctissimo*, 22 Dec. 1887, Ep. enc. *Caritatis*, 19 Mart 1894, etc. (Cfr. Cod. I. C. cum Fontium Annot., c. 1374).

⁴⁹ Cod. I. C., c. 1374.

atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence.”⁵⁰

And let no one say that in a nation where there are different religious beliefs, it is impossible to provide for public instruction otherwise than by neutral or mixed schools. In such a case it becomes the duty of the State, indeed it is the easier and more reasonable method of procedure, to leave free scope to the initiative of the Church and family, while giving them such assistance as justice demands. That this can be done to the full satisfaction of families, and to the advantage of education and of public peace and tranquillity, is clear from the actual experience of some countries comprising different religious denominations. There the school legislation respects the rights of the family, and Catholics are free to follow their own system of teaching in schools that are entirely Catholic. Nor is distributive justice lost sight of, as is evidenced by the financial aid granted by the State to the several schools demanded by the families.

In other countries of mixed creeds, things are otherwise, and a heavy burden weighs upon Catholics, who under the guidance of their Bishops and with the indefatigable co-operation of the clergy, secular and regular, support Catholic schools for their children entirely at their own expense; to this they feel obliged in conscience, and with a generosity and constancy worthy of all praise, they are firmly determined to make adequate provision for what they openly profess as their motto: “Catholic education in Catholic schools for all the Catholic youth.” If such education is not aided from public funds, as distributive justice requires, certainly it may not be opposed by any civil authority ready to recognize the rights of the family, and the irreducible claims of legitimate liberty.

Where this fundamental liberty is thwarted or interfered with, Catholics will never feel, whatever may have been the sacrifices already made, that they have done enough, for the support and defense of their schools and for the securing of laws that will do them justice.

Catholic Action

For whatever Catholics do in promoting and defending the Catholic school for their children, is a genuinely religious work and therefore an important task of “Catholic Action.” For this reason the associations which in various countries are so zealously engaged in this work of prime necessity, are especially dear to Our paternal heart and are deserving of every commendation.

⁵⁰ Ep. enc. *Militantis Ecclesiae*, 1 Aug. 1897: *Necesse est non modo certis horis doceri iuvenes religionem, sed reliquam institutionem omnem christianae pietatis sensus redolere. Id si desit, si sacer hic halitus non doctorum animos ac discentum pervadat foveatque, exiguae capientur ex qualibet doctrina utilitates; damna saepe consequentur haud exigua.*

Let it be loudly proclaimed and well understood and recognized by all, that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience. They do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner, most conducive to the prosperity of the nation. Indeed a good Catholic, precisely because of his Catholic principles, makes the better citizen, attached to his country, and loyally submissive to constituted civil authority in every legitimate form of government.

In such a school, in harmony with the Church and the Christian family, the various branches of secular learning will not enter into conflict with religious instruction to the manifest detriment of education. And if, when occasion arises, it be deemed necessary to have the students read authors, propounding false doctrine, for the purpose of refuting it, this will be done after due preparation and with such an antidote of sound doctrine, that it will not only do no harm, but will be an aid to the Christian formation of youth.

In such a school moreover, the study of the vernacular and of classical literature will do no damage to moral virtue. There the Christian teacher will imitate the bee, which takes the choicest part of the flower and leaves the rest, as St. Basil teaches in his discourse to youths on the study of the classics.⁵¹ Nor will this necessary caution, suggested also by the pagan Quintilian,⁵² in any way hinder the Christian teacher from gathering and turning to profit whatever there is of real worth in the systems and methods of our modern times, mindful of the Apostle's advice: "Prove all things: hold fast that which is good."⁵³ Hence in accepting the new, he will not hastily abandon the old, which the experience of centuries has found expedient and profitable. This is particularly true in the teaching of Latin, which in our days is falling more and more into disuse, because of the unreasonable rejection of methods so successfully used by that sane humanism, whose highest development was reached in the schools of the Church. These notable traditions of the past require that the youth committed to Catholic schools be fully instructed in the letters and sciences in accordance with the exigencies of the times. They also demand that the doctrine imparted be deep and solid, especially in sound philosophy, avoiding the muddled superficiality of those "who perhaps would have found the necessary, had they not gone in search of the superfluous."⁵⁴ In this connection Christian teachers should keep in mind what Leo

⁵¹ *P. G.*, t. 31, 570.

⁵² *Inst. Or.*, 1, 8.

⁵³ 1 Thess. v. 21: omnia probate; quod bonum est tenete.

⁵⁴ Seneca, *Epist.* 45: invenissent forsitan necessaria nisi et superflua quaesissent.

XIII says in a pithy sentence: "Greater stress must be laid on the employment of apt and solid methods of teaching, and, what is still more important, on bringing into full conformity with the Catholic faith, what is taught in literature, in the sciences, and above all in philosophy, on which depends in great part the right orientation of the other branches of knowledge."⁵⁵

Good Teachers

Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country. Indeed it fills Our soul with consolation and gratitude toward the Divine Goodness to see, side by side with religious men and women engaged in teaching, such a large number of excellent lay teachers, who, for their great spiritual advancement, are often grouped in special sodalities and associations, which are worthy of praise and encouragement as most excellent and powerful auxiliaries of "Catholic Action." All these labor unselfishly with zeal and perserverance in what St. Gregory Nazianzen calls "the art of arts and the science of sciences,"⁵⁶ the direction and formation of youth. Of them also it may be said in the words of the Divine Master: "The harvest indeed is great, but the laborers few."⁵⁷ Let us then pray the Lord of the harvest to send more such workers into the field of Christian education; and let their formation be one of the principal concerns of the pastors of souls and of the superiors of religious orders.

It is no less necessary to direct and watch the education of the adolescent, "soft as wax to be molded into vice,"⁵⁸ in whatever other environment he may happen to be, removing occasions of evil and providing occasions for good in his recreations and social intercourse; for "evil communications corrupt good manners."⁵⁹

The World and Its Dangers

More than ever nowadays an extended and careful vigilance is necessary, inasmuch as the dangers of moral and religious ship-

⁵⁵ Leo XIII, Ep. enc. *Inscrutabili*, 21 Apr. 1878: . . . alacrius admitendum est, ut non solum apta ac solida institutionis methodus, sed maxime institutio ipsa catholicae fidei omnino conformis in litteris et disciplinis vigeat, praesertim autem in philosophia, ex qua recta aliarum scientiarum ratio magna ex parte dependet.

⁵⁶ Oratio II, *P. G.*, t. 35, 426: ars artium et scientia scientiarum.

⁵⁷ Matt. ix. 37: Messis quidem multa, operarii autem pauci.

⁵⁸ Horat., *Art. poet.*, v. 163: cereus in vitium flecti.

⁵⁹ 1 Cor. xv. 33c: corrumpunt mores bonos colloquia mala.

wreck are greater for inexperienced youth. Especially is this true of impious and immoral books, often diabolically circulated at low prices; of the cinema, which multiplies every kind of exhibition; and now also of the radio, which facilitates every kind of reading. These most powerful means of publicity, which can be of great utility for instruction and education when directed by sound principles, are only too often used as an incentive to evil passion and greed for gain. St. Augustine deplored the passions for the shows of the circus which possessed even some Christians of his time, and he dramatically narrates the infatuation for them, fortunately only temporary, of his disciple and friend Alipius.⁶⁰ How often today must parents and educators bewail the corruption of youth brought about by the modern theater and the vile book!

Worthy of all praise and encouragement therefore are those educational associations which have for their object to point out to parents and educators, by means of suitable books and periodicals, the dangers to morals and religion that are often cunningly disguised in books and theatrical representations. In their spirit of zeal for the souls of the young, they endeavor at the same time to circulate good literature and to promote plays that are really instructive, going so far as to put up at the cost of great sacrifices, theaters and cinemas, in which virtue will have nothing to suffer and much to gain.

This necessary vigilance does not demand that young people be removed from the society in which they must live and save their souls; but that today more than ever they should be forewarned and forearmed as Christians against the seductions and the errors of the world, which, as Holy Writ admonishes us, is all "concupiscence of the flesh, concupiscence of the eyes and pride of life."⁶¹ Let them be what Tertullian wrote of the first Christians, and what Christians of all times ought to be, "sharers in the possession of the world, not of its error."⁶²

This saying of Tertullian brings us to the topic which we propose to treat in the last place, and which is of the greatest importance, that is, the true nature of Christian education, as deduced from its proper end. Its consideration reveals with noonday clearness the pre-eminent educational mission of the Church.

The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by baptism, according to the emphatic expression of the Apostle: "My little children, of whom I am in labor again, until Christ be formed in

⁶⁰ *Conf.*, VII, 8.

⁶¹ I. Io., II, 16: *concupiscentia carnis, concupiscentia oculorum et superbia vitae.*

⁶² *De Idolotria*, 14: *compossessores mundi, non erroris.*

you.”⁶³ For the true Christian must live a supernatural life in Christ: “Christ who is your life,”⁶⁴ and display it in all his actions: “That the life also of Jesus may be made manifest in our mortal flesh.”⁶⁵

For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

The True Christian

Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character. For, it is not every kind of consistency and firmness of conduct based on subjective principles that makes true character, but only constancy in following the eternal principles of justice, as is admitted even by the pagan poet when he praises as one and the same “the man who is just and firm of purpose.”⁶⁶ And on the other hand, there cannot be full justice except in giving to God what is due to God, as the true Christian does.

The scope and aim of Christian education as here described, appears to the worldly as an abstraction, or rather as something that cannot be attained without the suppression or dwarfing of the natural faculties, and without a renunciation of the activities of the present life, and hence inimical to social life and temporal prosperity, and contrary to all progress in letters, arts and sciences, and all the other elements of civilization. To a like objection raised by the ignorance and the prejudice of even cultured pagans of a former day, and repeated with greater frequency and insistence in modern times, Tertullian has replied as follows: “We are not strangers to life. We are fully aware of the gratitude we owe to God, Our Lord and Creator. We reject none of the fruits of His handiwork; we only abstain from their immoderate or unlawful use. We are living in the world with you; we do not shun your forum, your markets your baths, your shops, your factories, your stables, your places of business and traffic. We take ship with you and we serve in your armies, we are farmers and merchants with you; we interchange skilled labor and display our works in public for your

⁶³ Gal. iv. 19: Filioli mei, quos iterum parturio, donec formetur Christus in vobis.

⁶⁴ Col. iii. 4: Christus, vita vestra.

⁶⁵ 2 Cor. iv. 11: ut et Vita Iesu manifestetur in carne nostra mortali.

⁶⁶ Horat., *Od.* 1, III, od. 3, v. 1: Iustum et tenacem propositi virum.

service. How we can seem unprofitable to you with whom we live and of whom we are, I know not." ⁶⁷

The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by co-ordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.

Evidence of History

This fact is proved by the whole history of Christianity and its institutions, which is nothing else but the history of true civilization and progress up to the present day. It stands out conspicuously in the lives of the numerous saints, whom the Church, and she alone, produces, in whom is perfectly realized the purpose of Christian education, and who have in every way ennobled and benefited human society. Indeed, the saints have ever been, are, and ever will be the greatest benefactors of society and perfect models for every class and profession; for every state and condition of life, from the simple and uncultured peasant to the master of sciences and letters, from the humble artisan to the commander of armies, from the father of a family to the ruler of peoples and nations, from simple maidens and matrons of the domestic hearth to queens and empresses. What shall we say of the immense work which has been accomplished even for the temporal well-being of men by missionaries of the Gospel, who have brought and still bring to barbarous tribes the benefits of civilization together with the light of the faith? What of the founders of so many social and charitable institutions, of the vast numbers of saintly educators, men and women, who have perpetuated and multiplied their life-work, by leaving after them prolific institutions of Christian education, in aid of families and for the inestimable advantage of nations?

Such are the fruits of Christian education. Their price and value is derived from the supernatural virtue and life in Christ which Christian education forms and develops in man. Of this life and virtue Christ Our Lord and Master is the source and dispenser. By His example He is at the same time the universal model accessible to all, especially to the young in the period of His hidden life, a life of labor and obedience, adorned with all virtues, personal, domestic and social, before God and men.

⁶⁷ *Apol. 42*: Non sumus exules vitae. Meminimus gratiam nos debere Deo Domino Creatori; nullum fructum operum eius repudiamus; plane temperamus, ne ultra modum aut perperam utamur. Itaque non sine foro, non sine macello, non sine balneis, tabernis, officinis, stabulis, nundinis vestris, caeterisque commerciis cohabitamus in hoc saeculo. Navigamus et nos vobiscum et militamus et rusticamur, et mercamur, proinde miscemus artes, operas nostras publicamus usui vestro. Quomodo infructuosi videamur negotiis vestris, cum quibus et de quibus vivimus, no scio.

Conclusion

Now all this array of priceless educational treasures which We have barely touched upon, is so truly a property of the Church as to form her very substance, since she is the mystical body of Christ, the immaculate spouse of Christ, and consequently a most admirable mother and an incomparable and perfect teacher. This thought inspired St. Augustine, the great genius of whose blessed death we are about to celebrate the fifteenth centenary, with accents of tenderest love for so glorious a mother: "O Catholic Church, true Mother of Christians! Not only dost thou preach to us, as is meet, how purely and chastely we are to worship God Himself, whom to possess is life most blessed; thou dost moreover so cherish neighborly love and charity, that all the infirmities to which sinful souls are subject, find their most potent remedy in thee. Childlike thou art in molding the child, strong with the young man, gentle with the aged, dealing with each according to his needs of mind and of body. Thou dost subject child to parent in a sort of free servitude, and settest parent over child in a jurisdiction of love. Thou bindest brethren to brethren by the bond of religion, stronger and closer than the bond of blood. . . . Thou unitest citizen to citizen, nation to nation, yea, all men, in a union not of companionship only, but of brotherhood, reminding them of their common origin. Thou teachest kings to care for their people, and biddest people to be subject to their kings. Thou teachest assiduously to whom honor is due, to whom love, to whom reverence, to whom fear, to whom comfort, to whom rebuke, to whom punishment; showing us that whilst not all things nor the same things are due to all, charity is due to all and offense to none."⁶⁸

Let us then, Venerable Brethren, raise our hands and our hearts in supplication to heaven, "to the Shepherd and Bishop of our souls,"⁶⁹ to the divine King "Who gives laws to rulers," that in His almighty power He may cause these splendid fruits of Christian education to be gathered in ever greater abundance "in the whole world," for the lasting benefit of individuals and of nations.

⁶⁸ *De moribus Ecclesiae catholicae*, lib. 1, c. 30: Merito Ecclesia catholica Mater christianorum verissima, non solum ipsum Deum, cuius adeptio vita est beatissima, purissime atque castissime colendum praedicat; sed etiam proximi dilectionem atque charitatem ita complectoris, ut variorum morborum, quibus pro peccatis suis animae aegrotant, omnis apud te medicina praepolleat. Tu pueriliter, pueros, fortiter iuvenes, quiescente senes prout cuiusque non corporis tantum, sed et animi aetas est, exerce ac doces. Tu parentibus filios libera quadam veritate subiungis, parentes filiis pia dominatione praeponis. Tu fratribus fratres religionis vinculo firmiore atque arctiore quam sanguinis nectis. . . . Tu cives civibus, gentes gentibus, et prorsus homines primorum parentum recordatione, non societate tantum, sed quadam etiam fraternitate coniungis. Doces Reges prospicere populis; mones populos se subdere Regibus. Quibus honor debeat, quibus affectus, quibus reverentia, quibus timor, quibus consolatio, quibus admonitio, quibus cohortatio, quibus disciplina, quibus obiurgatio, quibus supplicium, sedulo doces; ostendens quemadmodum et non omnibus omni, et omnibus charitas, et nulli debeat iniurio.

⁶⁹ Cfr. 1 Petr. ii. 25: ad Pastorem et Episcopum animarum vestrarum.

As a pledge of these heavenly favors, with paternal affection We impart to you, Venerable Brethren, to your clergy and your people, the Apostolic benediction.

Given at Rome, at St. Peter's, the thirty-first day of December, in the year 1929, the eighth of Our Pontificate.

PIUS PP. XI.

DISCUSSION CLUB OUTLINE

(Numerals indicate pages.)

I

We as representing Christ who loved the young especially, have been constantly assiduous in instructing all on the Christian education of youth. Today education is widely discussed and methods and means of pedagogy are argued for and against. Men today realize that they need more than material things for their happiness and feeling within themselves an impulse toward higher things they turn to education for an answer to this impulse. Their mistake is in looking only to themselves and forgetting to look up to God. It is important then to make no mistake about education as it is to make no mistake about the purpose of life. Indeed, the aim of education is to prepare man to fulfill that very purpose. So there can be no ideally perfect education which is not Christian. It aims at securing the Supreme Good, God, for the souls being educated and the maximum of well-being possible here below for human society. In a matter of such importance it is necessary to have a clear idea of Christian education in its essential aspects, namely, who has the mission to educate, who are the subjects to be educated, what are the necessary accompanying circumstances and what is the end and object proper to Christian education. Education is a social and not a mere individual activity. Now there are three societies into which man is born, the family, civil society and the Church. In the first place comes the family instituted by God for the generation and formation of children. It has priority of nature and rights over civil society. Nevertheless it is an imperfect society for it has not within itself all the means for its complete development. Civil society is a perfect society for it has within itself all the means necessary for its peculiar end, namely, the common good. So in this respect it has pre-eminence over the family. The third society into which man is born by baptism is the Church, a supernatural society and perfect because it has within itself all the means required for its own end, the eternal salvation of mankind. Consequently education belongs to all these three societies (37-40).

QUESTIONS

- Why does the Pope treat the subject of education?
- What explains the general interest today in education?
- What is the aim of true education?
- Why must it of necessity be Christian?
- What is the objective of Christian education?
- Who has the mission to educate, who are the subjects to be educated?
- Is education an individual activity?
- What three societies are concerned with education?
- Of these three which one holds the priority of nature and right?
- Are all three perfect societies?

II

Education belongs pre-eminently to the Church. Christ gave the Church the educational commission: "Going therefore teach all nations." Besides this she has the title of supernatural motherhood in virtue of which she generates, fosters and educates souls in the divine life of grace. Hence in Faith and Morals the Church is appointed by God to be the infallible teacher of mankind. So the Church in the exercise of this right is independent of any earthly power not only in regard to her proper end but also in regard to the means necessary to the end. Hence with regard to every kind of human learning the Church has the independent right to make use of it, and to decide moreover what may help or what may harm Christian education. This is her right because she is a perfect society and every form of instruction no less than every human action has a necessary connection with man's destiny. Pius X has expressed that clearly. Be it noted that in the realm of morality she is the only teacher possessing "all truth." Morality does not belong *exclusively* to her but it does belong *wholly* to her. Therefore the Church with full right promotes, letters, science, art, and even physical training in addition to her work for the salvation of souls.

This work of the Church in every branch of culture is of immense benefit to families and nations for without Christ they are lost. Nor does it interfere with the State's part in education as the Church is anxious in her schools to conform to the legitimate educational requirements of the State. Again it is both the right and duty of the Church to watch over the entire education of her children in all schools, public and private, in everything that concerns religion and morality and not merely in religious instruction. The exercise of this right far from being an interference is in reality an aid to the State as it is for the interest of order in family and civil life. The mission of the Church in the field of education is world-wide, and there is no power on earth that can rightly stand in her way. For her right is grounded on Christ's divine command: "Go teach all nations." In the first place this right extends over all her own children and then to all others, as all are called to enter the Kingdom of God. Just as today in her foreign missions the Church covers the world with her educational apostolate, so in the past, especially in the Middle Ages, she has been the mother of learning and the promoter of civilization. It is clear then that by right and by fact the mission to educate belongs pre-eminently to the Church and no one free from

prejudice can have a reasonable motive for opposing the Church in this her work from which the world of civilization benefits. This is all the more true since the rights of the individual, the family, and the State regarding true liberty in the pursuit of knowledge are not opposed to this pre-eminence but are in complete harmony with it. The basic reason for this harmony is that the supernatural order to which the Church owes her rights, does not destroy but it perfects the natural order. For both orders come from God who cannot contradict Himself (40-44).

QUESTIONS

Why does the right to educate belong pre-eminently to the Church?

What is the twofold title to this right?

In the exercise of this right what field of knowledge is closed to the Church?

Does this right extend only to matters that are strictly of Faith and Morals?

How does the exercise of this right benefit families and nations?

Does not its exercise interfere with the right of the State?

Does this right extend to all schools both public and private?

Does it extend to all individuals?

Why does not this right which is supernatural clash with the natural right of the family and State?

III

The Church's mission of education is in agreement with that of the family, for both family and Church proceed from God in a strikingly similar manner. God directly gives the family fecundity which is the principle of life, hence also the principle of education to life, with authority the principle of order. This is the natural order. So the family holds directly from the Creator the mission and so the right to educate. This right is inalienable. It is joined to a strict obligation and is before any right whatever of civil society. St. Thomas makes this clear in stating: "Nature intends not merely the generation but the development of offspring." Canon Law declares: "Parents are under a serious obligation to see to the religious, moral, civic and physical education of their children and to provide for their temporal well-being." The common sense of mankind holds the sane view that children do not belong to the State, but to the family. Man is born man before he becomes a citizen. So the family has the prior educational right. This by no means implies a despotic right. Like every true right it must be used in conformity to the Law of Nature and the Law of God. The Supreme Court of the United States in 1925, handing down a decision in the Oregon School Case, vindicated the parents' right to educate and so clinched it as a fundamental in American law. History in modern times has proved the tendency of the State to infringe upon family rights while the Church has ever been the defender of these rights. The Church places at the disposal of families her office as educator and families welcome her aid. These rights of family and Church do not interfere with the right of the State in education. That right is to

protect and foster the efforts of the family and the individual and not to substitute itself for them. Otherwise the common good which is the sole purpose of the State's existence cannot be procured. The State is for man, not man for the State. And so individual, family, Church should be protected in their rights by State legislation. If the family fails in its duty to safeguard the rights of the child then the State should step in. In general it is the right and duty of the State to protect the moral and religious education of youth by not allowing anything to stand in its way (45-49).

QUESTIONS

How do the educational rights of the family and of the Church proceed from God?

Why is the family's right in this matter inalienable?

As man is a citizen why does he not belong first to the State?

What is the force of the Supreme Court Decision on the Oregon Law?

Why does not the Church's right infringe on that of the family and the State?

When should the State step in and take over the family right of education?

IV

It is the State's duty for the common good to assist both family and Church in their educational missions and supplement this work by means of its own schools. The State has the right to demand that its citizens have the necessary knowledge of their civic and political duties and a certain degree of physical, intellectual, and moral culture. It has no right to a monopoly of schools. It has a right to establish schools especially dedicated to diplomatic and military training. The danger here is in over-stressing nationalism and athleticism in the training of boys and even of girls. And not only should the State see to the civic education of its youth, but this civic education should reach all ages and classes in the State. All of this doctrine on the State rests on Catholic teaching so well brought out by Leo XIII in his encyclical on "The Christian Constitution of States." Both Church and State are supreme, each in its own sphere. As men are under both authorities it may happen that a subject of importance to men belongs to both Church and State. Education is such a subject. So there must be a well-ordered harmony between them. Otherwise the good of the citizen and the State itself will suffer. As a matter of fact the more closely the State co-operates with the Church the better for the State. Only the good Christian makes the good citizen. What is true of the State is true of science and scientific research. They have nothing to fear from the full and perfect mandate which the Church holds in the field of education. Faith and Reason as the Vatican Council declared are not at variance with each other, but on the contrary are of mutual help. Faith acknowledges the freedom of Science to penetrate deeply into the unknown. But Faith claims the right of holding Science to its proper limits. There should be liberty of teaching too besides liberty of Science. And this again means ordered liberty and not the liberty to destroy or attempt to destroy the Faith of the immature and inexperienced. For it must not be forgotten that the subject of education

is man whole and entire, fallen but redeemed. So there remains in human nature the effects of original sin, mainly weakness of will and disorderly tendencies. Will and intellect then must be strengthened and nurtured by supernatural Truth and the means of Grace without which it is impossible to attain to the complete perfection of education. To rely on any form of Naturalism as an educational means is an error. Any method that relies on the unaided powers of nature is false. The modern systems under various names that appeal to the initiative of the child and minimize the authority of the teacher mean educational chaos. It is true that education must not be despotic but must be co-operative on the part of the learner. Surely there is nothing new in this as it is the Divine Teacher's age-old method. Some moderns are striving to emancipate the child by leaving out of the curriculum God's Law. Such a so-called emancipation results in perversion. Another too common error is the reliance on natural knowledge alone in sex education. It must ever be kept in mind that sex sins are much less the result of ignorance than of weakness of will unsupported by Divine Grace. If sex education is to be given it should be done with every possible precaution and by those truly qualified. Education to purity is the most necessary means and traditional in the Church and the Catholic school (49-56).

QUESTIONS

- What is the State's duty in regard to schools?
- What educational standards has the State the right to demand?
- May the State hold a monopoly of education?
- Who has the right to establish schools for military and diplomatic training?
- What is the danger in the teaching of patriotism? In athleticism?
- What should be the relation between Church and State?
- Does education belong entirely to the Church or to the State?
- What is the attitude of the Church toward Science?
- How does the Church contribute to the building of good citizenship?
- What is the relation between Faith and Reason?
- What is the true liberty of teaching?
- Who is the subject of education?
- Why cannot Naturalism form the basis of education?
- What is the weakness of most modern pedagogical systems?
- What is the Catholic attitude on sex education?

V

Co-education as commonly advocated rests on the false basis of Naturalism. It mixes up the idea of association of the sexes with a promiscuity and equality. The sexes are not equal. They are destined to complement each other. They cannot be leveled down to a uniform system in education. It must be remembered that environment plays a most important part in the education of the child. And the strongest element in this environment is the well-ordered and well-disciplined Christian family. The family today is the weak spot in education. Many parents are not equipped, many are negligent in the most important task that is theirs, the training of children. There is a tendency to send children away from home even in their tenderest years. Without the

strength of the home every other agency in education will be weak. Parents take the place of God and have their authority from God, together with the responsibility of rearing their children in the fear of God, which is Wisdom's beginning. The educational environment of the Church is the one most intimately associated with the family. This educational environment of the Church consists of the Sacraments, the ritual, liturgy, ecclesiastical art and the Catholic School System. So much in harmony is all this with the family that it may be said that Church and family make the same temple of Christian education. Since the family cannot carry on education to the full it is necessary to have schools. The school then is complementary to the family and the Church, it forms with them one sanctuary of education or else it fails of its purpose. It follows from this that the "neutral" school from which religion is excluded is based on false educational principles. In practice it is bound to be irreligious. Attendance at such schools by Catholic children is forbidden. Only may they be tolerated for special reasons determined by the bishop. Nor should Catholics attend "mixed" schools where non-Catholic teachers are in charge even though separate religious instruction is provided. For the mere fact that a school gives some religious instruction does not make it a Catholic school, nor does it bring it into accord with the rights of the Church and the Christian family. For a Catholic school is one under the supervision of the Church, where every branch of learning is regulated by the Christian spirit, where religion is in truth the foundation and the crown of all education from the grades to the university. Even in a nation where there are different religious beliefs there is no need for the neutral or mixed school. Each religious group can have its own schools aided by the State as is done in Canada and in England. Distributive justice calls for the State to do this. In countries where it is not done the Catholic and other religious groups desiring their own schools labor under the injustice of double taxation. Be it said to the credit of our Catholic people that they bear the unjust burden cheerfully whatever its cost, alive to their responsibility to see "Catholic education in Catholic schools for all Catholic youth" (56-61).

QUESTIONS

- Why is the theory of co-education false?
- What are the true differences in the sexes?
- What does this difference call for in real education?
- What is the strongest environment in education?
- Does the school take over all educational responsibility from the family?
- In what does the educational environment of the Church consist?
- Why are neutral and mixed schools unsound educationally?
- May Catholics attend them?
- Is it enough for the school to provide religious instruction to make it Catholic?
- What is the accurate definition of a Catholic school?
- Is not the mixed or neutral school necessary in countries like our own?
- Why should the State support religious schools?
- What is the Catholic answer when the State refuses such support?

VI

Catholics in promoting the Catholic school are engaged in a truly religious work, a part of "Catholic Action." In urging the Catholic school for their children they are not mixing in politics, but in a religious enterprise demanded by conscience. They do not intend to separate their children from the body or spirit of the nation, but to educate them thoroughly and make them worthy citizens. The better the Catholic the better the citizen. In such a school all branches of knowledge will be co-ordinated, and will not conflict with religion. Everything worth while that is new will be used and nothing of value that is old in systems and methods will be discarded. For the Catholic school means the best of the past, the best of the present in subjects and methods, with the unity of the Faith dominating all. What is more, good schools mean above all thoroughly competent teachers with every moral and intellectual qualification for the all-important task of forming citizens for the nation and citizens for Heaven. Both religious and lay Catholics work together in this splendid educational field of "Catholic Action," in what St. Gregory calls "the art of arts and the science of sciences," the formation of youth. Both pastors and religious superiors should see to it that these teachers get the very best formation themselves. Never more than today was there need for vigilance in safeguarding youth. For today the bad book, the movie, the radio facilitate every kind of information. Here are ideal means of education often perverted into channels of soul-corruption. Greater then is the need of promoting the good movie, radio and book. The youth of today must be trained for the world and protected against the world in being forearmed against its errors. "Sharers in the possession of the world, not of its error"—as Tertullian said centuries ago. While life changes, the world that is the "lust of the flesh, the lust of the eyes, and the pride of life," never changes. The proper purpose of Christian education is to form Christ in every student. "My little children for whom I am in labor again until Christ be formed in you" are St. Paul's words expressing the idea of Christian education. For this reason Christian education takes in all life, with a view of elevating it to the supernatural sphere. Its resultant is the Christian and not merely the gentleman. The man who acts on reason and on Faith, "Who has put on the Mind of Christ," the true and finished man of character. What the pagan poet Horace called the "man who is just and firm of purpose" means to the Christian, the man just with the justice of God and firm in carrying out the purpose of God. The educated Christian is not at odds with life about him but with its wrongs. He does not stunt his natural abilities but develops and perfects them by co-ordinating them with the supernatural. This is proved by the whole history of Christianity which is nothing else than the history of civilization and progress up to the present day. It is evidenced in the lives of the saints who are the truly educated and who have in every way benefited human society. It is plain from the missionary activities of the Church, for from the beginning to the present time the torch of Faith in the hand of the missionary has also been the torch of civilization. Such are the results of Christian education. Their value is derived from the virtue and life in Christ which Christian education forms and develops in man. All these treasures of Christian education flow from the Church, the Spouse and Body of Christ, the Mother of mankind and so the incomparable and perfect Teacher (61-68).

QUESTIONS

How do Catholics in promoting the Catholic school share in "Catholic Action"?

Is not the religious school in opposition to the State school?

How does the Catholic school contribute to good citizenship?

Does the Catholic school ignore all modern contributions to education?

What is the most important factor in the school?

Are the radio and the movie contributing to modern education?

Does not the Catholic school by stressing the spiritual hamper success in material things?

How does the Catholic school prepare its students for the world?

What is the ideal of Catholic education?

Why is not intellectual training sufficient to produce the educated man?

Explain what is meant by the resultant of education as "the man who is just and firm of purpose."

Does not the development of the supernatural life stunt the growth of the natural?

What does history show regarding the educational power of the Church?

How do the saints prove the value of Christian education?

Has the missionary activity of the Church vindicated its educational ability?

Whence are the value and results of Christian education derived?

CASTI CONNUBII

ENCYCLICAL LETTER

**To Our Venerable Brethren, Patriarchs, Primates,
Archbishops, Bishops, and Other Local Ordinaries
Enjoying Peace and Communion with the Apostolic See**

ON CHRISTIAN MARRIAGE

**In View of the Present Conditions, Needs, Errors and
Vices That Affect the Family and Society**

POPE PIUS XI

Venerable Brethren and Beloved Children

Health and Apostolic Benediction

1. How great is the dignity of chaste wedlock, Venerable Brethren, may be judged best from this that Christ our Lord, Son of the Eternal Father, having assumed the nature of fallen man, not only, with His loving desire of compassing the redemption of our race, ordained it in an especial manner as the principle and foundation of domestic society and therefore of all human intercourse, but also raised it to the rank of a truly and great sacrament of the New Law, restored it to the original purity of its divine institution, and accordingly entrusted all its discipline and care to His spouse the Church.

2. In order, however, that amongst men of every nation and every age the desired fruits may be obtained from this renewal of matrimony, it is necessary, first of all, that men's minds be illuminated with the true doctrine of Christ regarding it; and secondly, that Christian spouses, the weakness of their wills strengthened by the internal grace of God, shape all their ways of thinking and of acting in conformity with that pure law of Christ so as to obtain true peace and happiness for themselves and for their families.

3. Yet not only do We, looking with paternal eye on the universal world from this Apostolic See as from a watchtower, but you, also, Venerable Brethren, see, and seeing deeply grieve with Us that a great number of men, forgetful of that divine work of redemption, either entirely ignore or shamelessly deny the great sanctity of Christian wedlock, or relying on the false principles of a new and utterly perverse morality, too often trample it under foot. And since these most pernicious errors and depraved morals have begun to spread even amongst the faithful and are gradually gaining ground, in Our office as Christ's Vicar upon earth and Supreme Shepherd

and Teacher We consider it Our duty to raise Our voice to keep the flock committed to Our care from poisoned pastures and, as far as in Us lies, to preserve it from harm.

4. We have decided therefore to speak to you, Venerable Brethren, and through you to the whole Church of Christ and indeed to the whole human race, on the nature and dignity of Christian marriage, on the advantages and benefits which accrue from it to the family and to human society itself, on the errors contrary to this most important point of the Gospel teaching, on the vices opposed to conjugal union, and lastly on the principal remedies to be applied. In so doing We follow the footsteps of Our Predecessor, Leo XIII, of happy memory, whose Encyclical *Arcanum*,¹ published fifty years ago, We hereby confirm and make Our own, and while We wish to expound more fully certain points called for by the circumstances of our times, nevertheless We declare that, far from being obsolete, it retains its full force at the present day.

Divine Institution of Matrimony

5. And to begin with that same Encyclical, which is wholly concerned in vindicating the divine institution of matrimony, its sacramental dignity, and its perpetual stability, let it be repeated as an immutable and inviolable fundamental doctrine that matrimony was not instituted or restored by man but by God; not by man were the laws made to strengthen and confirm and elevate it but by God, the Author of nature, and by Christ our Lord by whom nature was redeemed, and hence these laws cannot be subject to any human decrees or to any contrary pact even of the spouses themselves. This is the doctrine of Holy Scripture;² this is the constant tradition of the Universal Church; this the solemn definition of the sacred Council of Trent, which declares and establishes from the words of Holy Writ itself that God is the Author of the perpetual stability of the marriage bond, its unity and its firmness.³

Nature of the Contact

6. Yet, although matrimony is of its very nature of divine institution, the human will, too, enters into it and performs a most noble part. For each individual marriage, inasmuch as it is a conjugal union of a particular man and woman, arises only from the free consent of each of the spouses; and this free act of the will, by which each party hands over and accepts those rights proper to the state of marriage,⁴ is so necessary to constitute true marriage that it cannot be supplied by any human power.⁵ This freedom,

¹ Encycl. *Arcanum divinae sapientiae*, Febr. 10, 1880.

² Gen. i. 27, 28; ii. 22, 23; Matt. xix. 3 sqq.; Eph. v. 23 sqq.

³ Conc. Trid., Sess. XXIV.

⁴ Cod. iur. can., c. 1081, § 2

⁵ Cod. iur. can. 1081, § 1.

however, regards only the question whether the contracting parties really wish to enter upon matrimony or to marry this particular person; but the nature of matrimony is entirely independent of the free will of man, so that if one has once contracted matrimony he is thereby subject to its divinely made laws and its essential properties. For the Angelic Doctor, writing on conjugal honor and on the offspring which is the fruit of marriage, says: "These things are so contained in matrimony by the marriage pact itself that, if anything to the contrary were expressed in the consent which makes the marriage, it would not be a true marriage."⁶

7. By matrimony, therefore, the souls of the contracting parties are joined and knit together more directly and more intimately than are their bodies, and that not by any passing affection of sense or spirit, but by a deliberate and firm act of the will; and from this union of souls by God's decree, a sacred and inviolable bond arises. Hence the nature of this contract, which is proper and peculiar to it alone, makes it entirely different both from the union of animals entered into by the blind instinct of nature alone in which neither reason nor free will plays a part, and also from the haphazard unions of men, which are far removed from all true and honorable unions of will and enjoy none of the rights of family life.

8. From this it is clear that legitimately constituted authority has the right and therefore the duty to restrict, to prevent, and to punish those base unions which are opposed to reason and to nature; but since it is a matter which flows from human nature itself, no less certain is the teaching of Our Predecessor, Leo XIII, of happy memory:⁷ "In choosing a state of life there is no doubt but that it is in the power and discretion of each one to prefer one or the other: either to embrace the counsel of virginity given by Jesus Christ, or to bind himself in the bonds of matrimony. To take away from man the natural and primeval right of marriage, to circumscribe in any way the principal ends of marriage laid down in the beginning by God Himself in the words 'Increase and multiply,'⁸ is beyond the power of any human law."

9. Therefore the sacred partnership of true marriage is constituted both by the will of God and the will of man. From God comes the very institution of marriage, the ends for which it was instituted, the laws that govern it, the blessings that flow from it; while man, through generous surrender of his own person made to another for the whole span of life, becomes, with the help and co-operation of God, the author of each particular marriage, with the duties and blessings annexed thereto from divine institution.

⁶ St. Th., *Summa theol.*, p. iii., Supplem. 9, XLIX art. 3.

⁷ Encycl. *Rerum novarum*, May 15, 1891.

⁸ Gen. i, 28.

I

Blessings of Matrimony

10. Now when We come to explain, Venerable Brethren, what are the blessings that God has attached to true matrimony, and how great they are, there occur to Us the words of that illustrious Doctor of the Church whom We commemorated recently in Our Encyclical *Ad salutem* on the occasion of the fifteenth centenary of his death: ⁹ "These," says St. Augustine, "are all the blessings of matrimony on account of which matrimony itself is a blessing; offspring, conjugal faith and the sacrament."¹⁰ And how under these three heads is contained a splendid summary of the whole doctrine of Christian marriage, the holy Doctor himself expressly declares when he said: "By conjugal faith it is provided that there should be no carnal intercourse outside the marriage bond with another man or woman; with regard to offspring, the children should be begotten of love, tenderly cared for and educated in a religious atmosphere; finally, in its sacramental aspect that the marriage bond should not be broken and that a husband or wife, if separated, should not be joined to another even for the sake of offspring. This we regard as the law of marriage by which the fruitfulness of nature is adorned and the evil of incontinence is restrained."¹¹

The Child

11. Thus amongst the blessings of marriage, the child holds the first place. And indeed the Creator of the human race Himself, who in His goodness wished to use men as His helpers in the propagation of life, taught this when, instituting marriage in Paradise, He said to our first parents, and through them to all future spouses: "Increase and multiply, and fill the earth."¹² As St. Augustine admirably deduces from the words of the holy Apostle Saint Paul to Timothy ¹³ when he says: "The Apostle himself is therefore a witness that marriage is for the sake of generation: 'I wish,' he says, 'young girls to marry.' And, as if someone said to him, 'Why?,' he immediately adds: 'To bear children, to be mothers of families.'"¹⁴

12. How great a boon of God this is, and how great a blessing of matrimony is clear from a consideration of man's dignity and of his sublime end. For man surpasses all other visible creatures by the superiority of his rational nature alone. Besides, God wishes men to be born not only that they should live and fill the earth, but much more that they may be worshipers of God, that they may know Him and love Him and finally enjoy Him forever in heaven; and

⁹ Encycl. *Ad salutem*, April 20, 1930.

¹⁰ St. August., *De bono coniug.*, cap. 24, n. 32.

¹¹ St. August., *De Gen. ad litt.*, lib. IX, cap. 7, n. 12.

¹² Gen. i. 28.

¹⁴ St. August., *De bono coniug.*, cap. 24, n. 32.

¹³ 1 Tim. v. 14.

this end, since man is raised by God in a marvelous way to the supernatural order, surpasses all that eye hath seen, and ear heard, and all that hath entered into the heart of man.¹⁵ From which it is easily seen how great a gift of divine goodness and how remarkable a fruit of marriage are children born by the omnipotent power of God through the co-operation of those bound in wedlock.

13. But Christian parents must also understand that they are destined not only to propagate and preserve the human race on earth, indeed, not only to educate any kind of worshipers of the true God, but children who are to become members of the Church of Christ, to raise up fellow citizens of the Saints, and members of God's household,¹⁶ that the worshipers of God and Our Saviour may daily increase.

14. For, although Christian spouses even if sanctified themselves cannot transmit sanctification to their progeny, nay, although the very natural process of generating life has become the way of death by which original sin is passed on to posterity, nevertheless, they share to some extent in the blessings of that primeval marriage of Paradise, since it is theirs to offer their offspring to the Church in order that by this most fruitful Mother of the children of God they may be regenerated through the laver of Baptism unto supernatural justice and finally be made living members of Christ, partakers of immortal life, and heirs of that eternal glory to which we all aspire from our inmost heart.

15. If a true Christian mother weigh well these things, she will indeed understand with a sense of deep consolation that of her the words of Our Saviour were spoken: "A woman . . . when she hath brought forth the child remembereth no more the anguish, for joy that a man is born into the world";¹⁷ and proving herself superior to all the pains and cares and solitudes of her maternal office with a more just and holy joy than that of the Roman matron, the mother of the Gracchi, she will rejoice in the Lord crowned as it were with the glory of her offspring. Both husband and wife, however, receiving these children with joy and gratitude from the hand of God, will regard them as a talent committed to their charge by God, not only to be employed for their own advantage or for that of an earthly commonwealth, but to be restored to God with interest on the day of reckoning.

Education of Children

16. The blessing of offspring, however, is not completed by the mere begetting of them, but something else must be added, namely the proper education of the offspring. For the most wise God would have failed to make sufficient provision for children that had been born, and so for the whole human race, if He had not given to those

15 1 Cor. ii. 9.

16 Eph. ii. 19.

17 John xvi. 21.

to whom He had entrusted the power and right to beget them, the power also and the right to educate them. For no one can fail to see that children are incapable of providing wholly for themselves, even in matters pertaining to their natural life, and much less in those pertaining to the supernatural, but require for many years to be helped, instructed, and educated by others. Now it is certain that both by the law of nature and of God this right and duty of educating their offspring belongs in the first place to those who began the work of nature by giving them birth, and they are indeed forbidden to leave unfinished this work and so expose it to certain ruin. But in matrimony provision has been made in the best possible way for this education of children that is so necessary, for, since the parents are bound together by an indissoluble bond, the care and mutual help of each is always at hand.

17. Since, however, We have spoken fully elsewhere on the Christian education of youth,¹⁸ let Us sum it all up by quoting once more the words of St. Augustine: "As regards the offspring it is provided that they should be begotten lovingly and educated religiously,"¹⁹—and this is also expressed succinctly in the Code of Canon Law—"The primary end of marriage is the procreation and the education of children."²⁰

18. Nor must We omit to remark, in fine, that since the duty entrusted to parents for the good of their children is of such high dignity and of such great importance, every use of the faculty given by God for the procreation of new life is the right and the privilege of the married state alone, by the law of God and of nature, and must be confined absolutely within the sacred limits of that state.

Conjugal Fidelity

19. The second blessing of matrimony which We said was mentioned by St. Augustine, is the blessing of conjugal honor which consists in the mutual fidelity of the spouses in fulfilling the marriage contract, so that what belongs to one of the parties by reason of this contract sanctioned by divine law, may not be denied to him or permitted to any third person; nor may there be conceded to one of the parties anything which, being contrary to the rights and laws of God and entirely opposed to matrimonial faith, can never be conceded.

20. Wherefore, conjugal faith, or honor, demands in the first place the complete unity of matrimony which the Creator Himself laid down in the beginning when He wished it to be not otherwise than between one man and one woman. And, although afterwards this primeval law was relaxed to some extent by God, the Supreme

18 *Encycl. Divini illius Magistri*, Dec. 31, 1929.

19 St. August., *De Gen. ad litt.*, lib. IX, cap. 7, n. 12.

20 *Cod. iur. can.*, c. 1013, § 7.

Legislator, there is no doubt that the law of the Gospel fully restored that original and perfect unity, and abrogated all dispensations as the words of Christ and the constant teaching and action of the Church show plainly. With reason, therefore, does the sacred Council of Trent solemnly declare: "Christ Our Lord very clearly taught that in this bond two persons only are to be united and joined together when He said: 'Therefore they are no longer two but one flesh.' " ²¹

21. Nor did Christ Our Lord wish only to condemn any form of polygamy or polyandry, as they are called, whether successive or simultaneous, and every other external dishonorable act, but, in order that the sacred bonds of marriage may be guarded absolutely inviolate, He forbade also even willful thoughts and desires of such like things: "But I say to you, that whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart." ²² Which words of Christ Our Lord cannot be annulled even by the consent of one of the partners of marriage for they express a law of God and of nature which no will of man can break or bend. ²³

22. Nay, that mutual familiar intercourse between the spouses themselves, if the blessing of conjugal faith is to shine with becoming splendor, must be distinguished by chastity so that husband and wife bear themselves in all things with the law of God and of nature, and endeavor always to follow the will of their most wise and holy Creator with the greatest reverence toward the work of God.

Mutual Love

23. This conjugal faith, however, which is most aptly called by St. Augustine the "faith of chastity" blooms more freely, more beautifully and more nobly, when it is rooted in that more excellent soil, the love of husband and wife which pervades all the duties of married life and holds pride of place in Christian marriage. For matrimonial faith demands that husband and wife be joined in an especially holy and pure love, not as adulterers love each other, but as Christ loved the Church. This precept the Apostle laid down when he said: "Husbands, love your wives as Christ also loved the Church," ²⁴ that Church which of a truth He embraced with a boundless love not for the sake of His own advantage, but seeking only the good of His Spouse. ²⁵ The love, then, of which We are speaking is not that based on the passing lust of the moment nor does it consist in pleasing words only, but in the deep attachment of the heart which is expressed in action, since love is proved by deeds. ²⁶ This outward expression of love in the home demands not

²¹ Conc. Trid., Sess. XXIV.

²³ Decr. S. Officii, 2 March 1679 propos. 50.

²⁵ Catech. Rom., II, cap. VIII, q. 24.

²⁶ St. Greg. the Great, *Homil. XXX in Evang.* (John xiv. 23-31), n. 1.

²² Matt. v. 28.

²⁴ Eph. v. 25; Col. iii. 19.

only mutual help but must go further; must have as its primary purpose that man and wife help each other day by day in forming and perfecting themselves in the interior life, so that through their partnership in life they may advance ever more and more in virtue, and above all that they may grow in true love toward God and their neighbor, on which indeed "dependeth the whole Law and the Prophets." ²⁷ For all men of every condition, in whatever honorable walk of life they may be, can and ought to imitate that most perfect example of holiness placed before man by God, namely Christ Our Lord, and by God's grace to arrive at the summit of perfection, as is proved by the example set us of many saints.

24. This mutual inward moulding of husband and wife, this determined effort to perfect each other, can in a very real sense, as the Roman Catechism teaches, be said to be the chief reason and purpose of matrimony, provided matrimony be looked at not in the restricted sense as instituted for the proper conception and education of the child, but more widely as the blending of life as a whole and the mutual interchange and sharing thereof.

25. By this same love it is necessary that all the other rights and duties of the marriage state be regulated as the words of the Apostle: "Let the husband render the debt to the wife, and the wife also in like manner to the husband," ²⁸ express not only a law of justice but of charity.

26. Domestic society being confirmed, therefore, by this bond of love there should flourish in it that "order of love," as St. Augustine calls it. This order includes both the primacy of the husband with regard to the wife and children, the ready subjection of the wife and her willing obedience, which the Apostle commends in these words: "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, as Christ is the head of the Church." ²⁹

27. This subjection, however, does not deny or take away the liberty which fully belongs to the woman both in view of her dignity as a human person, and in view of her most noble office as wife and mother and companion; nor does it bid her obey her husband's every request if not in harmony with right reason or with the dignity due to wife; nor, in fine, does it imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights on account of their lack of mature judgment, or of their ignorance of human affairs. But it forbids that exaggerated liberty which cares not for the good of the family; it forbids that in this body which is the family, the heart be separated from the head to the great detriment

of the whole body and the proximate danger of ruin. For if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love.

28. Again, this subjection of wife to husband in its degree and manner may vary according to the different conditions of persons, place and time. In fact, if the husband neglect his duty, it falls to the wife to take his place in directing the family. But the structure of the family and its fundamental law, established and confirmed by God, must always and everywhere be maintained intact.

29. With great wisdom Our Predecessor Leo XIII, of happy memory, in the Encyclical on *Christian Marriage* which We have already mentioned, speaking of this order to be maintained between man and wife, teaches: "The man is the ruler of the family, and the head of the woman; but because she is flesh of his flesh and bone of his bone, let her be subject and obedient to the man, not as a servant but as a companion, so that nothing be lacking of honor or of dignity in the obedience which she pays. Let divine charity be the constant guide of their mutual relations, both in him who rules and in her who obeys, since each bears the image, the one of Christ, the other of the Church."⁸⁰

30. These, then, are the elements which compose the blessing of conjugal faith: unity, chastity, charity, honorable noble obedience, which are at the same time an enumeration of the benefits which are bestowed on husband and wife in their married state, benefits by which the peace, the dignity and the happiness of matrimony are securely preserved and fostered. Wherefore it is not surprising that this conjugal faith has always been counted amongst the most priceless and special blessings of matrimony.

Indissolubility

31. But this accumulation of benefits is completed and, as it were, crowned by that blessing of Christian marriage which in the words of St. Augustine we have called the sacrament, by which is denoted both the indissolubility of the bond and the raising and hallowing of the contract by Christ Himself, whereby He made it an efficacious sign of grace.

32. In the first place Christ Himself lays stress on the indissolubility and firmness of the marriage bond when He says: "What God hath joined together let no man put asunder,"⁸¹ and: "Everyone that putteth away his wife and marrieth another committeth adultery, and he that marrieth her that is put away from her husband committeth adultery."⁸²

⁸⁰ Encycl. *Arcanum divinae sapientiae*, 10 Febr. 1880.

⁸¹ Matt. xix. 6.

⁸² Luke xvi. 18.

33. And St. Augustine clearly places what he calls the blessing of matrimony in this indissolubility when he says: "In the sacrament it is provided that the marriage bond should not be broken, and that a husband or wife, if separated, should not be joined to another even for the sake of offspring." ³³

34. And this inviolable stability, although not in the same perfect measure in every case, belongs to every true marriage, for the words of the Lord: "What God hath joined together let no man put asunder," must of necessity include all true marriages without exception, since it was spoken of the marriage of our first parents, the prototype of every future marriage. Therefore, although before Christ, the sublimeness and the severity of the primeval law was so tempered that Moses permitted to the chosen people of God on account of the hardness of their hearts that a bill of divorce might be given in certain circumstances, nevertheless, Christ, by virtue of His supreme legislative power, recalled this concession of greater liberty and restored the primeval law in its integrity by those words which must never be forgotten, "What God hath joined together let no man put asunder." Wherefore, Our Predecessor Pius VI, of happy memory, writing to the Bishop of Agria, most wisely said: "Hence it is clear that marriage even in the state of nature, and certainly long before it was raised to the dignity of a sacrament, was divinely instituted in such a way that it should carry with it a perpetual and indissoluble bond which cannot therefore be dissolved by any civil law. Therefore, although the sacramental element may be absent from a marriage as is the case among unbelievers, still in such a marriage, inasmuch as it is a true marriage there must remain and indeed there does remain that perpetual bond which by divine right is so bound up with matrimony from its first institution that it is not subject to any civil power. And so, whatever marriage is said to be contracted, either it is so contracted that it is really a true marriage, in which case it carries with it that enduring bond which by divine right is inherent in every true marriage; or it is thought to be contracted without that perpetual bond, and in that case there is no marriage, but an illicit union opposed of its very nature to the divine law, which therefore cannot be entered into or maintained." ³⁴

A Perpetual Bond

35. And if this stability seems to be open to exception, however rare the exception may be, as in the case of certain natural marriages between unbelievers, or amongst Christians in the case of those marriages which though valid have not been consummated, that exception does not depend on the will of men nor on that of any merely

³³ St. August., *De Gen. ad litt.*, lib. IX, cap. 7, n. 12.

³⁴ Pius VI, *Rescript, ad Episc. Agriens.*, July 11, 1789.

human power, but on divine law, of which the only guardian and interpreter is the Church of Christ. However, not even this power can ever affect for any cause whatsoever a Christian marriage which is valid and has been consummated, for as it is plain that here the marriage contract has its full completion, so, by the will of God, there is also the greatest firmness and indissolubility which may not be destroyed by any human authority.

36. If we wish with all reverence to inquire into the intimate reason of this divine decree, Venerable Brethren, we shall easily see it in the mystical signification of Christian marriage which is fully and perfectly verified in consummated marriage between Christians. For, as the Apostle says in his Epistle to the Ephesians,³⁵ the marriage of Christians recalls that most perfect union which exists between Christ and the Church: "Sacramentum hoc magnum est, ego autem dico, in Christo et in ecclesia"; which union, as long as Christ shall live and the Church through Him, can never be dissolved by any separation. And this St. Augustine clearly declares in these words: "This is safeguarded in Christ and the Church, which, living with Christ who lives forever, may never be divorced from Him. The observance of this sacrament is such in the City of God . . . that is, in the Church of Christ, that when for the sake of begetting children, women marry or are taken to wife, it is wrong to leave a wife that is sterile in order to take another by whom children may be had. Anyone doing this is guilty of adultery, just as if he married another, guilty not by the law of the day, according to which when one's partner is put away another may be taken, which the Lord allowed in the law of Moses because of the hardness of hearts of the people of Israel; but by the law of the Gospel."³⁶

Benefits Derived

37. Indeed, how many and how important are the benefits which flow from the indissolubility of matrimony cannot escape anyone who gives even a brief consideration either to the good of the married parties and the offspring or to the welfare of human society. First of all, both husband and wife possess a positive guarantee of the endurance of this stability which that generous yielding of their persons and the intimate fellowship of their hearts by this nature strongly require, since true love never falls away.³⁷ Besides, a strong bulwark is set up in defense of a loyal chastity against incitements to infidelity, should any be encountered either from within or from without; any anxious fear lest in adversity or old age the other spouse would prove unfaithful is precluded and in its place there reigns a calm sense of security. Moreover, the dignity of both man

³⁵ Eph. v. 32.
³⁷ 1 Cor. xiii. 8.

³⁶ St. August., *De nupt. et concup.*, lib. I, cap. 10.

and wife is maintained and mutual aid is most satisfactorily assured, while through the indissoluble bond, always enduring, the spouses are warned continuously that not for the sake of perishable things nor that they may serve their passions, but that they may procure one for the other high and lasting good have they entered into the nuptial partnership, to be dissolved only by death. In the training and education of children, which must extend over a period of many years, it plays a great part, since the grave and long enduring burdens of this office are best borne by the united efforts of the parents. Nor do lesser benefits accrue to human society as a whole. For experience has taught that unassailable stability in matrimony is a fruitful source of virtuous life and of habits of integrity. Where this order of things obtains, the happiness and well-being of the nation is safely guarded; what the families and individuals are, so also is the State, for a body is determined by its parts. Wherefore, both for the private good of husband, wife and children, as likewise for the public good of human society, they indeed deserve well who strenuously defend the inviolable stability of matrimony.

Sacramental Grace

38. But considering the benefits of the sacrament, besides the firmness and indissolubility, there are also much higher emoluments as the word "sacrament" itself very aptly indicates; for to Christians this is not a meaningless and empty name. Christ the Lord, the Institutor and "Perfecter" of the holy sacraments,³⁸ by raising the matrimony of His faithful to the dignity of a true sacrament of the New Law, made it a sign and source of that peculiar internal grace by which "it perfects natural love, it confirms an indissoluble union, and sanctifies both man and wife."³⁹

39. And since the valid matrimonial consent among the faithful was constituted by Christ as a sign of grace, the sacramental nature is so intimately bound up with Christian wedlock that there can be no true marriage between baptized persons "without it being by that very fact a sacrament."⁴⁰

40. By the very fact, therefore, that the faithful with sincere mind give such consent, they open up for themselves a treasure of sacramental grace from which they draw supernatural power for the fulfilling of their rights and duties faithfully, holily, perseveringly even unto death. Hence this sacrament not only increases sanctifying grace, the permanent principle of the supernatural life, in those who, as the expression is, place no obstacle (*obex*) in its way, but also adds particular gifts, dispositions, seeds of grace, by elevating and perfecting the natural powers. By these gifts the parties are

³⁸ Conc. Trid., Sess. XXIV.

⁴⁰ Cod. iur. can., c. 1012.

³⁹ Conc. Trid., Sess. XXIV.

assisted not only in understanding, but in knowing intimately, in adhering to firmly, in willing effectively, and in successfully putting into practice, those things which pertain to the marriage state, its aims and duties, giving them in fine right to the actual assistance of grace, whensoever they need it for fulfilling the duties of their state.

41. Nevertheless, since it is a law of divine Providence in the supernatural order that men do not reap the full fruit of the sacraments which they receive after acquiring the use of reason unless they co-operate with grace, the grace of matrimony will remain for the most part an unused talent hidden in the field unless the parties exercise these supernatural powers and cultivate and develop the seeds of grace they have received. If, however, doing all that lies within their power, they co-operate diligently, they will be able with ease to bear the burdens of their state and to fulfill their duties. By such a sacrament they will be strengthened, sanctified and in a manner consecrated. For, as St. Augustine teaches, just as by Baptism and Holy Orders a man is set aside and assisted either for the duties of Christian life or for the priestly office and is never deprived of their sacramental aid, almost in the same way (although not by a sacramental character), the faithful once joined by marriage ties can never be deprived of the help and the binding force of the sacrament. Indeed, as the Holy Doctor adds, even those who commit adultery carry with them that sacred yoke, although in this case not as a title to the glory of grace but for the ignominy of their guilty action, "as the soul by apostasy, withdrawing as it were from marriage with Christ, even though it may have lost its faith, does not lose the sacrament of Faith which it received at the laver of regeneration."⁴¹

42. These parties, let it be noted, not fettered but adorned by the golden bond of the sacrament, not hampered but assisted, should strive with all their might to the end that their wedlock, not only through the power and symbolism of the sacrament, but also through their spirit and manner of life, may be and remain always the living image of that most fruitful union of Christ with the Church, which is to be venerated as the sacred token of most perfect love.

43. All of these things, Venerable Brethren, you must consider carefully and ponder over with a lively faith if you would see in their true light the extraordinary benefits on matrimony—offspring, conjugal faith, and the sacrament. No one can fail to admire the divine Wisdom, Holiness and Goodness which, while respecting the dignity and happiness of husband and wife, has provided so bountifully for the conservation and propagation of the human race by a single, chaste and sacred fellowship of nuptial union.

⁴¹ St. August., *De nupt. et concup.*, lib. I, cap. 10.

II

Modern Fallacies

44. When we consider the great excellence of chaste wedlock, Venerable Brethren, it appears all the more regrettable that particularly in our day we should witness this divine institution often scorned and on every side degraded.

45. For now, alas, not secretly nor under cover, but openly, with all sense of shame put aside, now by word again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, in addresses broadcast by radio telephony, in short by all the inventions of modern science, the sanctity of marriage is trampled upon and derided, divorce, adultery, all the basest vices either are extolled or at least are depicted in such colors as to appear to be free of all reproach and infamy. Books are not lacking which dare to pronounce themselves as scientific but which in truth are merely coated with a veneer of science in order that they may the more easily insinuate their ideas. The doctrines defended in these are offered for sale as the productions of modern genius, of that genius namely, which, anxious only for truth, is considered to have *emancipated* itself from all those old-fashioned and immature opinions of the ancients; and to the number of these antiquated opinions they relegate the traditional doctrine of Christian marriage.

46. These thoughts are instilled into men of every class, rich and poor, masters and workers, lettered and unlettered, married and single, the godly and godless, old and young, but for these last, as easiest prey, the worst snares are laid.

47. Not all the sponsors of these new doctrines are carried to the extremes of unbridled lust; there are those who, striving as it were to ride a middle course, believe nevertheless that something should be conceded in our times as regards certain precepts of the divine and natural law. But these likewise, more or less wittingly, are emissaries of the great enemy who is ever seeking to sow cockle among the wheat.⁴² We, therefore, whom the Father has appointed over His field, We who are bound by Our most holy office to take care lest the good seed be choked by the weeds, believe it fitting to apply to Ourselves the most grave words of the Holy Ghost with which the Apostle Paul exhorted his beloved Timothy: "Be thou vigilant . . . Fulfill thy ministry . . . Preach the word, be instant in season, out of season, reprove, entreat, rebuke in all patience and doctrine."⁴³

⁴² Matt. xiii. 25.

⁴³ 2 Tim. iv. 2-5.

Invention of Man

48. And since, in order that the deceits of the enemy may be avoided, it is necessary first of all that they be laid bare; since much is to be gained by denouncing these fallacies for the sake of the unwary, even though We prefer not to name these iniquities "as becometh saints,"⁴⁴ yet for the welfare of souls We cannot remain altogether silent.

49. To begin at the very source of these evils, their basic principle lies in this, that matrimony is repeatedly declared to be not instituted by the Author of nature nor raised by Christ the Lord to the dignity of a true sacrament, but invented by man. Some confidently assert that they have found no evidence for the existence of matrimony in nature or in her laws, but regard it merely as the means of producing life and gratifying in one way or another a vehement impulse; on the other hand, others recognize that certain beginnings or, as it were, seeds of true wedlock are found in the nature of man since, unless men were bound together by some form of permanent tie, the dignity of husband and wife or the natural end of propagating and rearing the offspring would not receive satisfactory provision. At the same time they maintain that in all beyond this germinal idea matrimony, through various concurrent causes, is invented solely by the mind of man, established solely by his will.

50. How grievously all these err and how shamelessly they leave the ways of honesty is already evident from what We have set forth here regarding the origin and nature of wedlock, its purposes and the good inherent in it. The evil of this teaching is plainly seen from the consequences which its advocates deduce from it, namely, that the laws, institutions and customs by which wedlock is governed, since they take their origin solely from the will of men, are subject entirely to him, hence can and must be founded, changed and abrogated according to human caprice and the shifting circumstances of human affairs; that the generative power which is grounded in nature itself is more sacred and has wider range than matrimony—hence it may be exercised both outside as well as within the confines of wedlock, and though the purpose of matrimony be set aside, as though to suggest that the license of a base fornicating woman should enjoy the same rights as the chaste motherhood of a lawfully wedded wife.

Companionate Marriage

51. Armed with these principles, some men go so far as to concoct new species of unions, suited, as they say, to the present temper of men and the times, which various new forms of matrimony they pre-

⁴⁴ Eph. v. 3.

sume to label "temporary," "experimental," and "companionate." These offer all the indulgence of matrimony and its rights without however, the indissoluble bond, and without offspring, unless later the parties alter their cohabitation into a matrimony in the full sense of the law.

52. Indeed there are some who desire and insist that these practices be legitimized by the law or, at least, excused by their general acceptance among the people. They do not seem even to suspect that these proposals partake of nothing of the modern "culture" in which they glory so much, but are simply hateful abominations which beyond all question reduce our truly cultured nations to the barbarous standards of savage peoples.

Birth Control

53. And now, Venerable Brethren, We shall explain in detail the evils opposed to each to the benefits of matrimony. First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony and which they say is to be carefully avoided by married people not through virtuous continence (which Christian law permits in matrimony when both parties consent) but by frustrating the marriage act. Some justify this criminal abuse on the ground that they are weary of children and wish to gratify their desires without their consequent burden. Others say that they cannot on the one hand remain continent nor on the other can they have children because of the difficulties whether on the part of the mother or on the part of family circumstances.

54. But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose sin against nature and commit a deed which is shameful and intrinsically vicious.

55. Small wonder, therefore, if Holy Writ bears witness that the Divine Majesty regards with greatest detestation this horrible crime and at times has punished it with death. As St. Augustine notes, "Intercourse even with one's legitimate wife is unlawful and wicked where the conception of the offspring is prevented. Onan, the son of Juda, did this and the Lord killed him for it."⁴⁵

A Grave Sin

56. Since, therefore, openly departing from the uninterrupted Christian tradition some recently have judged it possible solemnly to

⁴⁵ St. August., *De coniug. adul.*, lib. II, n. 12; Gen. xxxviii. 8-10.

declare another doctrine regarding this question, the Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of her divine ambassadorship and through Our mouth proclaims anew: any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin.

57. We admonish, therefore, priests who hear confessions and others who have the care of souls, in virtue of Our supreme authority and in Our solicitude for the salvation of souls, not to allow the faithful entrusted to them to err regarding this most grave law of God; much more, that they keep themselves immune from such false opinions, in no way conniving in them. If any confessor or pastor of souls, which may God forbid, lead the faithful entrusted to him into these errors or should at least confirm them by approval or by guilty silence, let him be mindful of the fact that he must render a strict account to God, the Supreme Judge, for the betrayal of his sacred trust, and let him take to himself the words of Christ: "They are blind and leaders of the blind: and if the blind lead the blind, both fall into the pit."⁴⁶

58. As regards the evil use of matrimony, to pass over the arguments which are shameful, not infrequently others that are false and exaggerated are put forward. Holy Mother Church very well understands and clearly appreciates all that is said regarding the health of the mother and the danger to her life. And who would not grieve to think of these things? Who is not filled with the greatest admiration when he sees a mother risking her life with heroic fortitude, that she may preserve the life of the offspring which she has conceived? God alone, all bountiful and all merciful as He is, can reward her for the fulfillment of the office allotted to her by nature, and will assuredly repay her in a measure full to overflowing.⁴⁷

59. Holy Church knows well that not infrequently one of the parties is sinned against rather than sinning, when for a grave cause he or she reluctantly allows the perversion of the right order. In such a case, there is no sin, provided that, mindful of the law of charity, he or she does not neglect to seek to dissuade and to deter the partner from sin. Nor are those considered as acting against nature who in the married state use their right in the proper manner, although on account of natural reasons either of time or of certain defects, new life cannot be brought forth. For in matrimony as well

as in the use of the matrimonial rights there are also secondary ends, such as mutual aid, the cultivating of mutual love, and the quieting of concupiscence which husband and wife are not forbidden to consider so long as they are subordinated to the primary end and so long as the intrinsic nature of the act is preserved.

No Possible Excuse

60. We are deeply touched by the sufferings of those parents who, in extreme want, experience great difficulty in rearing their children.

61. However, they should take care lest the calamitous state of their external affairs should be occasion for a much more calamitous error. No difficulty can arise that justifies the putting aside of the law of God which forbids all acts intrinsically evil. There is no possible circumstances in which husband and wife cannot, strengthened by the grace of God, fulfill faithfully their duties and preserve in wedlock their chastity unspotted. This truth of Christian Faith is expressed by the teaching of the Council of Trent. "Let no one be so rash as to assert that which the Fathers of the Council have placed under anathema, namely, that there are precepts of God impossible for the just to observe. God does not ask the impossible, but by His commands, instructs you to do what you are able, to pray for what you are not able that He may help you." ⁴⁸

62. This same doctrine was again solemnly repeated and confirmed by the Church in the condemnation of the Jansenist heresy which dared to utter this blasphemy against the goodness of God: "Some precepts of God are, when one considers the powers which man possesses, impossible of fulfillment even to the just who wish to keep the law and strive to do so; grace is lacking whereby these laws could be fulfilled." ⁴⁹

"Thou Shalt Not Kill"

63. But another very grave crime is to be noted, Venerable Brethren, which regards the taking of the life of the offspring hidden in the mother's womb. Some wish it to be allowed and left to the will of the father or the mother; others say it is unlawful unless there are weighty reasons which they call by the name of medical, social, or eugenic "indication." Because this matter falls under the penal laws of the State by which the destruction of the offspring begotten but unborn is forbidden, these people demand that the "indication," which in one form or another they defend, be recognized as such by the public law and in no way penalized. There are those, moreover, who ask that the public authorities provide aid for these death-

⁴⁸ Conc. Trid., Sess. VI, cap. 11.

⁴⁹ Const. Apost., *Cum occasione*, May 31, 1653, prop. 1.

dealing operations, a thing which, sad to say, everyone knows is of very frequent occurrence in some places.

64. As to the "medical and therapeutic indication" to which, using their own words, we have made reference, Venerable Brethren, however much we may pity the mother whose health and even life is gravely imperiled in the performance of the duty allotted to her by nature, nevertheless what could ever be a sufficient reason for excusing in any way the direct murder of the innocent? This is precisely what we are dealing with here. Whether inflicted upon the mother or upon the child, it is against the precept of God and the law of nature: "Thou shalt not kill";⁵⁰ The life of each is equally sacred, and no one has the power, not even the public authority, to destroy it. It is of no use to appeal to the right of taking away life for here it is a question of the innocent, whereas that right has regard only to the guilty; nor is there here question of defense by bloodshed against an unjust aggressor (for who would call an innocent child an unjust aggressor?); again there is no question here of what is called the "law of extreme necessity" which could never extend to the direct killing of the innocent. Upright and skillful doctors strive most praiseworthy to guard and preserve the lives of both mother and child; on the contrary, those show themselves most unworthy of the noble medical profession who encompass the death of one or the other, through a pretense at practicing medicine or through motives of misguided pity.

65. All of which agrees with the stern words of the Bishop of Hippo in denouncing those wicked parents who seek to remain childless, and failing in this, are not ashamed to put their offspring to death: "Sometimes this lustful cruelty or cruel lust goes so far as to seek to procure a baneful sterility, and if this fails the foetus conceived in the womb is in one way or another smothered or evacuated, in the desire to destroy the offspring before it has life, or if it already lives in the womb, to kill it before it is born. If both man and woman are party to such practices they are not spouses at all; and if from the first they have carried on thus they have come together not for honest wedlock, but for impure gratification; if both are not party to these deeds, I make bold to say that either the one makes herself a mistress of the husband, or the other simply the paramour of his wife."⁵¹

66. What is asserted in favor of the social and eugenic "indication" may and must be accepted, provided lawful and upright methods are employed within the proper limits; but to wish to put forward reasons based upon them for the killing of the innocent is unthinkable

50 Exod. xx. 13; cfr. Decr. S. Offic. May 4, 1897; July 24, 1895; May 31, 1884.

51 St. August., *De nupt. et concupisc.*, cap. XV.

and contrary to the divine precept promulgated in the words of the Apostle: Evil is not to be done that good may come of it.⁵²

67. Those who hold the reins of government should not forget that it is the duty of public authority by appropriate laws and sanctions to defend the lives of the innocent, and this all the more so since those whose lives are endangered and assailed cannot defend themselves. Among whom We must mention in the first place infants hidden in the mother's womb. And if the public magistrates not only do not defend them, but by their laws and ordinances betray them to death at the hands of doctors or of others, let them remember that God is the Judge and Avenger of innocent blood which cries from earth to Heaven.⁵³

Sterilization

68. Finally, that pernicious practice must be condemned which closely touches upon the natural right of man to enter matrimony but affects also in a real way the welfare of the offspring. For there are some who oversolicitous for the cause of eugenics, not only give salutary counsel for more certainly procuring the strength and health of the future child—which, in deed, is not contrary to right reason—but put eugenics before aims of a higher order, and by public authority wish to prevent from marrying all those whom, even though naturally fit for marriage, they consider, according to the norms and conjectures of their investigations, would, through hereditary transmission, bring forth defective offspring. And more, they wish to legislate to deprive these of that natural faculty by medical action despite their unwillingness; and this they do not propose as an inflection of grave punishment under the authority of the State for a crime committed, nor to prevent future crimes by guilty persons, but against every right and good they wish the civil authority to arrogate to itself a power over a faculty which it never had and can never legitimately possess.

69. Those who act in this way are at fault in losing sight of the fact that the family is more sacred than the State and that men are begotten not for the earth and for time, but for Heaven and eternity. Although often these individuals are to be dissuaded from entering into matrimony, certainly it is wrong to brand men with the stigma of crime because they contract marriage, on the ground that, despite the fact that they are in every respect capable of matrimony, they will give birth only to defective children, even though they use all care and diligence.

70. Public magistrates have no direct power over the bodies of their subjects; therefore, where no crime has taken place and there is

no cause present for grave punishment, they can never directly harm, or tamper with the integrity of the body, either for the reasons of eugenics or for any other reason. St. Thomas teaches this when, inquiring whether human judges for the sake of preventing future evils can inflict punishment, he admits that the power indeed exists as regards certain other forms of evil, but justly and properly denies it as regards the maiming of the body. "No one who is guiltless may be punished by a human tribunal either by flogging to death, or mutilation, or by beating." ⁵⁴

71. Furthermore, Christian doctrine establishes, and the light of human reason makes it most clear, that private individuals have no other power over the members of their bodies than that which pertains to their natural ends; and they are not free to destroy or mutilate their members, or in any other way render themselves unfit for their natural functions, except when no other provision can be made for the good of the whole body.

72. We may now consider another class of errors concerning conjugal faith. Every sin committed as regards the offspring becomes in some way a sin against conjugal faith, since both these blessings are essentially connected. However, We must mention briefly the sources of error and vice corresponding to those virtues which are demanded by conjugal faith, namely the chaste honor existing between man and wife, the due subjection of wife to husband, and the true love which binds both parties together.

Adultery Forbidden

73. It follows therefore that they are destroying mutual fidelity, who think that the ideas and morality of our present time concerning a certain harmful and false friendship with a third party can be countenanced, and who teach that a great freedom of feeling and action in such external relations should be allowed to man and wife, particularly as many (so they consider) are possessed of an inborn sexual tendency which cannot be satisfied within the narrow limits of monogamous marriage. That rigid attitude which condemns all sensual affections and actions with a third party they imagine to be a narrowing of mind and heart, something obsolete, or an abject form of jealousy, and as a result they look upon whatever penal laws are passed by the State for the preserving of conjugal faith as void or to be abolished. Such unworthy and idle opinions are condemned by that noble instinct which is found in every chaste husband and wife, and even by the light of the testimony of nature alone—a testimony that is sanctioned and confirmed by the command of God: "Thou shalt not commit adultery," ⁵⁵ and the words

⁵⁴ *Summ. theol.*, 2a, 2ae, q. 108 a 4 ad 2um.

⁵⁵ *Exod.* xx. 14.

of Christ: "Whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart." ⁵⁶ The force of this divine precept can never be weakened by any merely human custom, bad example or pretext of human progress, for just as it is the one and the same "Jesus Christ, yesterday and today and the same forever," ⁵⁷ so it is the one and the same doctrine of Christ that abides and of which not one jot or tittle shall pass away till all is fulfilled. ⁵⁸

Emancipation of Women

74. The same false teachers who try to dim the luster of conjugal faith and purity do not scruple to do away with the honorable and trusting obedience which the woman owes to the man. Many of them even go further and assert that such a subjection of one party to the other is unworthy of human dignity, that the rights of husband and wife are equal; wherefore, they boldly proclaim, the emancipation of women has been or ought to be effected. This emancipation in their ideas must be threefold, in the ruling of the domestic society, in the administration of family affairs and in the rearing of the children. It must be social, economic, physiological: —physiological, that is to say, the woman is to be freed at her own good pleasure from the burdensome duties properly belonging to a wife as companion and mother (We have already said that this is not an emancipation but a crime); social, inasmuch as the wife being freed from the care of children and family, should, to the neglect of these, be able to follow her own bent and devote herself to business and even public affairs; finally economic, whereby the woman even without the knowledge and against the wish of her husband may be at liberty to conduct and administer her own affairs, giving her attention chiefly to these rather than to children, husband and family.

75. This, however, is not the true emancipation of woman, nor that rational and exalted liberty which belongs to the noble office of a Christian woman and wife; it is rather the debasing of the womanly character and the dignity of motherhood, and indeed of the whole family, as a result of which the husband suffers the loss of his wife, the children of their mother, and the home and the whole family of an ever watchful guardian. More than this, this false liberty and unnatural equality with the husband is to the detriment of the woman herself, for if the woman descends from her truly regal throne to which she has been raised within the walls of the home by means of the Gospel, she will soon be reduced to the old state of slavery (if not in appearance, certainly in reality) and become as amongst the pagans the mere instrument of man.

76. This equality of rights which is so much exaggerated and distorted, must indeed be recognized in those rights which belong to the dignity of the human soul and which are proper to the marriage contract and inseparably bound up with wedlock. In such things undoubtedly both parties enjoy the same rights and are bound by the same obligations; in other things there must be a certain inequality and due accommodation, which is demanded by the good of the family and the right ordering and unity and stability of home life.

77. As, however, the social and economic conditions of the married woman must in some way be altered on account of the changes in social intercourse, it is part of the office of the public authority to adapt the civil rights of the wife to modern needs and requirements, keeping in view what the natural disposition and temperament of the female sex, good morality, and the welfare of the family demands, and provided always that the essential order of the domestic society remain intact, founded as it is on something higher than human authority and wisdom, namely on the authority and wisdom of God, and so not changeable by public laws or at the pleasure of private individuals.

Incompatibility

78. These enemies of marriage go further, however, when they substitute for that true and solid love, which is the basis of conjugal happiness, a certain vague compatibility of temperament. This they call sympathy and assert that, since it is the only bond by which husband and wife are linked together, when it ceases the marriage is completely dissolved. What else is this than to build a house upon sand?—a house that in the words of Christ would forthwith be shaken and collapse, as soon as it was exposed to the waves of adversity “and the winds blew and they beat upon that house. And it fell: and great was the fall thereof.”⁵⁹ On the other hand, the house built upon a rock, that is to say on mutual conjugal chastity and strengthened by a deliberate and constant union of spirit, will not only never fall away but will never be shaken by adversity.

79. We have so far, Venerable Brethren, shown the excellency of the first two blessings of Christian wedlock which the modern subverters of society are attacking. And now considering that the third blessing, which is that of the sacrament, far surpasses the other two, we should not be surprised to find that this, because of its outstanding excellence, is much more sharply attacked by the same people. They put forward in the first place that matrimony belongs entirely to the profane and purely civil sphere, that it is not to be com-

mitted to the religious society, the Church of Christ, but to civil society alone. They then add that the marriage contract is to be freed from any indissoluble bond, and that separation and divorce are not only to be tolerated but sanctioned by the law; from which it follows finally that, robbed of all its holiness, matrimony should be enumerated amongst the secular and civil institutions. The first point is contained in their contention that the civil act itself should stand for the marriage contract (civil matrimony, as it is called), while the religious act is to be considered a mere addition, or at most a concession to a too superstitious people. Moreover they want it to be no cause for reproach that marriages be contracted by Catholics with non-Catholics without any reference to religion or recourse to the ecclesiastical authorities. The second point, which is but a consequence of the first is to be found in their excuse for complete divorce and in their praise and encouragement of those civil laws which favor the loosening of the bond itself. As the salient features of the religious character of all marriage and particularly of the sacramental marriage of Christians have been treated at length and supported by weighty arguments in the encyclical letters of Leo XIII, letters which We have frequently recalled to mind and expressly made Our own. We refer you to them, repeating here only a few points.

Sacredness of Marriage

80. Even by the light of reason alone and particularly if the ancient records of history are investigated, if the unwavering popular conscience is interrogated and the manners and institutions of all races examined, it is sufficiently obvious that there is a certain sacredness and religious character attaching even to the purely natural union of man and woman, "not something added by chance but innate, not imposed by men but involved in the nature of things," since it has "God for its author and has been even from the beginning a foreshadowing of the Incarnation of the Word of God."⁶⁰ This sacredness of marriage which is intimately connected with religion and all that is holy, arises from the divine origin we have just mentioned, from its purpose which is the begetting and educating of children for God, and the binding of man and wife to God through Christian love and mutual support; and finally it arises from the very nature of wedlock, whose institution is to be sought for in the farseeing Providence of God, whereby it is the means of transmitting life, thus making the parents the ministers, as it were, of the Divine Omnipotence. To this must be added that new element of dignity which comes from the sacrament, by which the Christian marriage

⁶⁰ Leo XIII, Encycl. *Arcanum*, Febr. 10, 1880.

is so ennobled and raised to such a level, that it appeared to the Apostle as a great sacrament, honorable in every way.⁶¹

81. This religious character of marriage, its sublime signification of grace and the union between Christ and the Church, evidently requires that those about to marry should show a holy reverence toward it, and zealously endeavor to make their marriage approach as nearly as possible to the archetype of Christ and the Church.

Mixed Marriage

82. They, therefore, who rashly and heedlessly contract mixed marriages, from which the maternal love and providence of the Church dissuades her children for very sound reasons, fail conspicuously in this respect, sometimes with danger to their eternal salvation. This attitude of the Church to mixed marriages appears in many of her documents, all of which are summed up in the Code of Canon Law: "Everywhere and with the greatest strictness the Church forbids marriages between baptized persons, one of whom is a Catholic and the other a member of a schismatical or heretical sect; and if there is, add to this, the danger of the falling away of the Catholic party and the perversion of the children, such a marriage is forbidden also by the divine law."⁶² If the Church occasionally on account of circumstances does not refuse to grant a dispensation from these strict laws (provided that the divine law remains intact and the dangers above mentioned are provided against by suitable safeguards), it is unlikely that the Catholic party will not suffer some detriment from such a marriage.

83. Whence it comes about not unfrequently, as experience shows, that deplorable defections from religion occur among the offspring, or at least a headlong descent into that religious indifference which is closely allied to impiety. There is this also to be considered that in these mixed marriages it becomes much more difficult to imitate by a lively conformity of spirit the mystery of which We have spoken, namely that close union between Christ and His Church.

84. Assuredly, also, will there be wanting that close union of spirit which as it is the sign and mark of the Church of Christ, so also should be the sign of Christian wedlock, its glory and adornment. For, where there exists diversity of mind, truth and feeling, the bond of union of mind and heart is wont to be broken, or at least weakened. From this comes the danger lest the love of man and wife grow cold and the peace and happiness of family life, resting as it does on the union of hearts, be destroyed. Many centuries ago indeed, the old Roman law had proclaimed: "Marriages are the union of male and female, a sharing of life and the communication

⁶¹ Eph. v. 32; Heb. xiii. 4.

⁶² Cod. iur. can., c. 1060.

of divine and human rights.”⁸³ But especially, as We have pointed out, Venerable Brethren, the daily increasing facility of divorce is an obstacle to the restoration of marriage to that state of perfection which the divine Redeemer willed it should possess.

Divorce

85. The advocates of the neopaganism of today have learned nothing from the sad state of affairs, but instead, day by day, more and more vehemently, they continue by legislation to attack the indissolubility of the marriage bond, proclaiming that the lawfulness of divorce must be recognized, and that the antiquated laws should give place to a new and more humane legislation. Many and varied are the grounds put forward for divorce, some arising from the wickedness and the guilt of the persons concerned, others arising from the circumstances of the case; the former they describe as subjective, the latter as objective; in a word, whatever might make married life hard or unpleasant. They strive to prove their contentions regarding these grounds for the divorce legislation they would bring about, by various arguments. Thus, in the first place, they maintain that it is for the good of either party that the one who is innocent should have the right to separate from the guilty, or that the guilty should be withdrawn from a union which is displeasing to him and against his will. In the second place, they argue, the good of the child demands this, for either it will be deprived of a proper education or the natural fruits of it, and will too easily be affected by the discords and shortcomings of the parents, and drawn from the path of virtue. And thirdly the common good of society requires that these marriages should be completely dissolved, which are now incapable of producing their natural results, and that legal separations should be allowed when crimes are to be feared as the result of the common habitation and intercourse of the parties. This last, they say must be admitted to avoid the crimes being committed purposely with a view to obtaining the desired sentence of divorce for which the judge can legally loose the marriage bond, as also to prevent people from coming before the courts when it is obvious from the state of the case that they are lying and perjuring themselves—all of which brings the court and the lawful authority into contempt. Hence the civil laws, in their opinion, have to be reformed to meet these new requirements, to suit the changes of the times and the changes in men’s opinions, civil institutions and customs. Each of these reasons is considered by them as conclusive, so that all taken together offer a clear proof of the necessity of granting divorce in certain cases.

86. Others, taking a step further, simply state that marriage, be-

⁸³ Modestinus, in Dig. (Lib. XXIII, II: *De ritu nuptiarum*), lib. I, Regularum.

ing a private contract, is, like other private contracts, to be left to the consent and good pleasure of both parties, and so can be dissolved for any reason whatsoever.

Unalterable Law of God

87. Opposed to all these reckless opinions, Venerable Brethren, stands the unalterable law of God, fully confirmed by Christ, a law that can never be deprived of its force by the decrees of men, the ideas of a people or the will of any legislator: "What God hath joined together, let no man put asunder."⁶⁴ And if any man, acting contrary to this law, shall have put asunder, his action is null and void, and the consequence remains, as Christ Himself has explicitly confirmed: "Everyone that putteth away his wife and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband committeth adultery."⁶⁵ Moreover, these words refer to every kind of marriage, even that which is natural and legitimate only; for, as has already been observed, that indissolubility by which the loosening of the bond is once and for all removed from the whim of the parties and from every secular power, is a property of every true marriage.

88. Let that solemn pronouncement of the Council of Trent be recalled to mind in which, under the stigma of anathema, it condemned these errors: "If anyone should say that on account of heresy or the hardships of cohabitation or a deliberate abuse of one party by the other the marriage tie may be loosened, let him be anathema;"⁶⁶ and again: "If anyone should say that the Church errs in having taught or in teaching that, according to the teaching of the Gospel and the Apostles, the bond of marriage cannot be loosed because of the sin of adultery of either party; or that neither party, even though he be innocent, having given no cause for the sin of adultery, can contract another marriage during the lifetime of the other; and that he commits adultery who marries another after putting away his adulterous wife, and likewise that she commits adultery who puts away her husband and marries another: let him be anathema."⁶⁷

89. If, therefore, the Church has not erred and does not err in teaching this, and consequently it is certain that the bond of marriage cannot be loosed even on account of the sin of adultery, it is evident that all the other weaker excuses that can be, and are usually brought forward, are of no value whatsoever. And the objections brought against the firmness of the marriage bond are easily answered. For, in certain circumstances, imperfect separation of the parties is allowed, the bond not being severed. This separation, which

⁶⁴ Matt. xix. 6.

⁶⁶ Conc. Trid., Sess. XXIV, cap. 5.

⁶⁵ Luke xvi. 18.

⁶⁷ Conc. Trid., Sess. XXIV, cap. 7.

the Church herself permits, and expressly mentions in her Canon Law in those canons which deal with the separation of the parties as to marital relationship and cohabitation, removes all the alleged inconveniences and dangers.⁶⁸ It will be for the sacred law and, to some extent, also the civil law, in so far as civil matters are affected, to lay down the grounds, the conditions, the method and precautions to be taken in a case of this kind in order to safeguard the education of the children and the well-being of the family, and to remove all those evils which threaten the married persons, the children and the State. Now all those arguments that are brought forward to prove the indissolubility of the marriage tie, arguments which have already been touched upon, can equally be applied to excluding not only the necessity of divorce, but even the power to grant it; while for all the advantages that can be put forward for the former, there can be adduced as many disadvantages and evils which are a formidable menace to the whole of human society.

Divorce, a Menace to Society

90. To revert again to the expressions of Our Predecessor, it is hardly necessary to point out what an amount of good is involved in the absolute indissolubility of wedlock and what a train of evils follows upon divorce. Whenever the marriage bond remains intact, then we find marriages contracted with a sense of safety and security, while, when separations are considered and the dangers of divorce are present, the marriage contract itself becomes insecure, or at least gives ground for anxiety and surprises. On the one hand we see a wonderful strengthening of good will and co-operation in the daily life of husband and wife, while, on the other, both of these are miserably weakened by the presence of a facility for divorce. Here we have at a very opportune moment a source of help by which both parties are enabled to preserve their purity and loyalty; there we find harmful inducements to unfaithfulness. On this side we find the birth of children and their tuition and upbringing effectively promoted, many avenues of discord closed amongst families and relations, and the beginnings of rivalry and jealousy easily suppressed; on that, very great obstacles to the birth and rearing of children and their education, and many occasions of quarrels, and seeds of jealousy sown everywhere. Finally, but especially, the dignity and position of women in civil and domestic society is reinstated by the former; while by the latter it is shamefully lowered and the danger is incurred "of their being considered outcasts, slaves of the lust of men." ⁶⁹

91. To conclude with the important words of Leo XIII, since the

⁶⁸ Cod. iur. can., c. 1128 sqq.

⁶⁹ Leo XIII, *Encycl. Arcanum divinae sapientiae*, Feb. 10, 1880.

destruction of family life "and the loss of national wealth is brought about more by the corruption of morals than by anything else, it is easily seen that divorce, which is born of the perverted morals of a people, and leads, as experiments shows to vicious habits in public and private life, is particularly opposed to the well-being of the family and of the State. The serious nature of these evils will be the more clearly recognized, when we remember that, once divorce has been allowed, there will be no sufficient means of keeping it in check within any definite bounds. Great is the force of example, greater still that of lust; and with such incitements it cannot but happen that divorce and its consequent setting loose of the passions should spread daily and attack the souls of many like a contagious disease or a river bursting its banks and flooding the land." ⁷⁰

92. Thus, as we read in the same letter, "unless things change, the human family and State have every reason to fear lest they should suffer absolute ruin." ⁷¹ All this was written fifty years ago, yet it is confirmed by the daily increasing corruption of morals and the unheard of degradation of the family in those lands where Communism reigns unchecked.

III

Suitable Remedies

93. Thus far, Venerable Brethren, We have admired with due reverence what the all wise Creator and Redeemer of the human race has ordained with regard to human marriage; at the same time We have expressed Our grief that such a pious ordinance of the divine Goodness should today, and on every side, be frustrated and trampled upon by the passions, errors and vices of men.

94. It is then fitting that with all fatherly solicitude, We should turn Our minds to seek out suitable remedies whereby those most detestable abuses which We have mentioned, may be removed, and everywhere marriage may again be revealed. To this end, it behooves Us, above all else, to call to mind that firmly established principle, esteemed alike in sound philosophy and sacred theology: namely, that whatever things have deviated from their right order, cannot be brought back to that original state which is in harmony with their nature except by a return to the divine plan which, as the Angelic Doctor teaches, ⁷² is the exemplar of all right order.

95. Wherefore, Our Predecessor of happy memory, Leo XIII, attacked the doctrine of the naturalists in these words: "It is a divinely appointed law that whatsoever things are constituted by God, the Author of nature, these we find the more useful and salutary, the more they remain in their natural state, unimpaired and unchanged;

⁷⁰ *Encycl. Arcanum*, Febr. 10, 1880.

⁷¹ *Encycl. Arcanum*, Febr. 10, 1880.

⁷² *S. Th., Summ. theol.*, 1a, 2ae, q. 91, a. 1-2.

inasmuch as God, the Creator of all things, intimately knows what is suited to the constitution and the preservation of each, and by His will and mind has so ordained all things that each may duly achieve its purpose. But if the boldness and wickedness of men change and disturb this order of things, so providentially disposed, then, indeed, things so wonderfully ordained, will begin to be injurious, or will cease to be beneficial, either because, in the change, they have lost their power to benefit, or because God Himself is thus pleased to draw down chastisement on the pride and presumption of men.”⁷³

96. In order, therefore, to restore due order in this matter of marriage, it is necessary that all should bear in mind what is the divine plan and strive to conform to it.

The Divine Plan

97. Wherefore, since the chief obstacle to this study is the power of unbridled lust, which indeed is the most potent cause of sinning against the sacred laws of matrimony, and since man cannot hold in check his passions, unless he first subject himself to God, this must be his primary endeavor, in accordance with the plan divinely ordained. For it is a sacred ordinance that whoever shall have first subjected himself to God will, by the aid of divine grace, be glad to subject to himself his own passions and concupiscence; while he who is a rebel against God will, to his sorrow, experience within himself the violent rebellion of his worst passions.

98. And how wisely this has been decreed, St. Augustine thus shows: “This indeed is fitting, that the lower be subject to the higher, so that he who would have subject to himself whatever is below him, should himself submit to whatever is above him. Acknowledge order, seek peace. Be thou subject to God, and thy flesh subject to thee. What more fitting! What more fair! Thou art subject to the higher and the lower is subject to thee. Do thou serve Him who made thee, so that that which was made for thee may serve thee. For we do not commend this order, namely, ‘The flesh to thee and thou to God,’ but ‘Thou to God, and the flesh to thee.’ If, however, thou despisest the subjection of thyself to God, thou shalt never bring about the subjection of the flesh to thyself. If thou dost not obey the Lord, thou shalt be tormented by thy servant.”⁷⁴ This right ordering on the part of God’s wisdom is mentioned by the holy Doctor of the Gentiles, inspired by the Holy Ghost, for in speaking of those ancient philosophers who refused to adore and reverence Him whom they knew to be the Creator of the universe, he says: “Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonor their own bodies among themselves”; and again: “For this

⁷³ *Encycl. Arcanum divinae sapientiae*, Feb. 10, 1880.

⁷⁴ St. August., *Enarr. in Ps. 143*.

same God delivered them up to shameful affections.”⁷⁵ And St. James says: “God resisteth the proud and giveth grace to the humble,”⁷⁶ without which grace, as the same Doctor of the Gentiles reminds us, man cannot subdue the rebellion of his flesh.⁷⁷

9. Consequently, as the onslaughts of these uncontrolled passions cannot in any way be lessened, unless the spirit first shows a humble compliance of duty and reverence toward its Maker, it is above all and before all needful that those who are joined in the bond of sacred wedlock should be wholly imbued with a profound and genuine sense of duty toward God, which will shape their whole lives, and fill their minds and wills with a very deep reverence for the majesty of God.

Supernatural Means

100. Quite fittingly, therefore, and quite in accordance with the defined norm of Christian sentiment, do those pastors of souls act who, to prevent married people from failing in the observance of God’s law, urge them to perform their duty and exercise their religion so that they should give themselves to God, continually ask for His divine assistance, frequent the sacraments, and always nourish and preserve a loyal and thoroughly sincere devotion to God.

101. They are greatly deceived who having underestimated or neglected these means which rise above nature, think that they can induce men by the use and discovery of the natural sciences, such as those of biology, the science of heredity, and the like, to curb their carnal desires. We do not say this in order to belittle those natural means which are not dishonest; for God is the Author of nature as well as of grace, and He has disposed the good things of both orders for the beneficial use of men. The faithful, therefore, can and ought to be assisted also by natural means. But they are mistaken who think that these means are able to establish chastity in the nuptial union, or that they are more effective than supernatural grace.

Obedience Toward the Church

102. This conformity of wedlock and moral conduct with the divine laws respective of marriage, without which its effective restoration cannot be brought about, supposes, however, that all can discern readily, with real certainty, and without any accompanying error, what those laws are. But everyone can see to how many fallacies an avenue would be opened up and how many errors would become mixed with the truth, if it were left solely to the light of reason of each to find it out, or if it were to be discovered by the private interpretation of the truth which is revealed. And if this is applicable to many other truths of the moral order, we must all the more pay

⁷⁵ Rom. i. 24, 26.

⁷⁶ James iv. 6.

⁷⁷ Rom. vii., viii.

attention to those things, which appertain to marriage where the inordinate desire for pleasure can attack frail human nature and easily deceive it and lead it astray; this is all the more true of the observance of the divine law, which demands sometimes hard and repeated sacrifices, for which, as experience points out, a weak man can find so many excuses for avoiding the fulfillment of the divine law.

103. On this account, in order that no falsification or corruption of the divine law but a true genuine knowledge of it may enlighten the minds of men and guide their conduct, it is necessary that a filial and humble obedience toward the Church should be combined with devotedness to God and the desire of submitting to Him. For Christ Himself made the Church the teacher of truth in those things also which concern the right regulation of moral conduct, even though some knowledge of the same is not beyond human reason. For just as God, in the case of the natural truths of religion and morals, added revelation to the light of reason so that what is right and true, "in the present state also of the human race may be known readily with real certainty without any admixture of error,"⁷⁸ so for the same purpose He has constituted the Church the guardian and the teacher of the whole of the truth concerning religion and moral conduct; to her, therefore, should the faithful show obedience and subject their minds and hearts so as to be kept unharmed and free from error and moral corruption, and so that they shall not deprive themselves of that assistance given by God with such liberal bounty, they ought to show this due obedience not only when the Church defines something with solemn judgment, but also, in proper proportion, when by the constitutions and decrees of the Holy See, opinions are prescribed and condemned as dangerous or distorted.⁷⁹

104. Wherefore, let the faithful also be on their guard against the overrated independence of private judgment and that false autonomy of human reason. For it is quite foreign to everyone bearing the name of a Christian to trust his own mental powers with such pride as to agree only with those things which he can examine from their inner nature, and to imagine that the Church, sent by God to teach and guide all nations, is not conversant with present affairs and circumstances; or even that they must obey only in those matters which she has decreed by solemn definition as though her other decisions might be presumed to be false or putting forward insufficient motive for truth and honesty. Quite to the contrary, a characteristic of all true followers of Christ, lettered or unlettered, is to suffer themselves to be guided and led in all things that touch upon faith

⁷⁸ Conc. Vat., Sess. III, cap. 2.

⁷⁹ Conc. Vat., Sess. III, cap 4; Cod. iur. can., c 1324.

or morals by the Holy Church of God through its Supreme Pastor the Roman Pontiff, who is himself guided by Jesus Christ Our Lord.

Oppose Error

105. Consequently, since everything must be referred to the law and mind of God, in order to bring about the universal and permanent restoration of marriage, it is indeed of the utmost importance that the faithful should be well instructed concerning matrimony; both by word of mouth and by the written word, not cursorily but often and fully, by means of plain and weighty arguments, so that these truths will strike the intellect and will be deeply engraved on their hearts. Let them realize and diligently reflect upon the great wisdom, kindness and bounty God has shown toward the human race, not only by the institution of marriage, but also, and quite as much, by upholding it with sacred laws; still more, in wonderfully raising it to the dignity of a Sacrament by which such an abundant fountain of graces has been opened to those joined in Christian wedlock, that these may be able to serve the noble purposes of wedlock for their own welfare and for that of their children, of the community and also for that of human relationship.

106. Certainly, if the latter day subverters of marriage are entirely devoted to misleading the minds of men and corrupting their hearts, to making a mockery of matrimonial purity and extolling the filthiest of vices by means of books and pamphlets and other innumerable methods, much more ought you, Venerable Brethren, whom "the Holy Ghost has placed as bishops, to rule the Church of God, which He hath purchased with His own blood,"⁸⁰ to give yourselves wholly to this, that through yourselves and through the priests subject to you, and, moreover, through the laity welded together by Catholic Action, so much desired, and recommended by Us, into a power of hierarchial apostolate, you may, by every fitting means, oppose error by truth, vice by the excellent dignity of chastity, the slavery of covetousness by the liberty of the sons of God,⁸¹ that disastrous ease in obtaining divorce by an enduring love in the bond of marriage and by the inviolate pledge of fidelity given even to death.

107. Thus will it come to pass that the faithful will whole-heartedly thank God that they are bound together by His command and led by gentle compulsion to fly as far as possible from every kind of idolatry of the flesh and from the base slavery of the passions. They will, in a great measure, turn and be turned away from these abominable opinions which to the dishonor of man's dignity are now spread about in speech and in writing and collected under the title of "perfect marriage" and which indeed would make that perfect

⁸⁰ Acts xx. 28.

⁸¹ John viii. 32 sqq.; Gal. v. 13.

marriage nothing better than "depraved marriage," as it has been rightly and truly called.

Wholesome Instruction

108. Such wholesome instruction and religious training in regard to Christian marriage will be quite different from that exaggerated physiological education by means of which, in these times of ours, some reformers of married life make pretense of helping those joined in wedlock, laying much stress on these physiological matters, in which is learned rather the art of sinning in a subtle way than the virtue of living chastely.

109. So, Venerable Brethren, We make entirely Our own the words which Our Predecessor of happy memory, Leo XIII, in his encyclical letter on *Christian Marriage* addressed to the bishops of the whole world: "Take care not to spare your efforts and authority in bringing about that among the people committed to your guidance that doctrine may be preserved whole and unadulterated which Christ the Lord and the apostles, the interpreters of the divine will, have handed down, and which the Catholic Church herself has religiously preserved, and commanded to be observed by the faithful of every age."⁸²

Steadfast Determination

110. Even the very best instruction given by the Church, however, will not alone suffice to bring about once more conformity of marriage to the law of God; something more is needed in addition to the education of the mind, namely, a steadfast determination of the will, on the part of husband and wife, to observe the sacred laws of God and of nature in regard to marriage. In fine, in spite of what others may wish to assert and spread abroad by word of mouth or in writing, let husband and wife resolve: to stand fast to the commandments of God in all things that matrimony demands; always to render to each other the assistance of mutual love; to preserve the honor of chastity; not to lay profane hands on the stable nature of the bond; to use the rights given them by marriage in a way that will be always Christian and sacred, more especially in the first years of wedlock, so that should there be need of continency afterwards, custom will have made it easier for each to preserve it. In order that they may make this firm resolution, keep it and put it into practice, an oft-repeated consideration of their state of life, and a diligent reflection on the sacrament they have received, will be of great assistance to them. Let them constantly keep in mind, that they have been sanctified and strengthened for the duties and for

⁸² Encycl. *Arcanum*, Feb. 10, 1880.

the dignity of their state by a special sacrament, the efficacious power of which, although it does not impress a character, is undying. To this purpose we may ponder over the words in full of real comfort of holy Cardinal Robert Bellarmine, who with other well-known theologians with devout conviction thus expresses himself: "The sacrament of matrimony can be regarded in two ways: first, in the making, and then in its permanent state. For it is a sacrament like to that of the Eucharist, which not only when it is being conferred, but also whilst it remains, is a sacrament; for as long as the married parties are alive, so long is their union a sacrament of Christ and the Church." ⁸³

Observance of Duties

111. Yet in order that the grace of this sacrament may produce its full fruit, there is need, as we have already pointed out, of the co-operation of the married parties; which consists in their striving to fulfill their duties to the best of their ability and with unwearied effort. For just as in the natural order men must apply the powers given them by God with their own toil and diligence that these may exercise their full vigor, failing which, no profit is gained, so also men must diligently and unceasingly use the powers given them by the grace which is laid up in the soul by this sacrament. Let not, then, those who are joined in matrimony neglect the grace of the sacrament which is in them; ⁸⁴ for, in applying themselves to the careful observance, however, laborious, of their duties they will find the power of that grace becoming more effectual as time goes on. And if ever they should feel themselves to be overburdened by the hardships of their condition of life, let them not lose courage, but rather let them regard in some measure as addressed to them that which St. Paul the Apostle wrote to his beloved disciple Timothy regarding the sacrament of Holy Orders when the disciple was dejected through hardship and insults: "I admonish thee that thou stir up the grace which is in thee by the imposition of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of sobriety." ⁸⁵

Due Preparation for Marriage

112. All these things, however, Venerable Brethren, depend in large measure on the due preparation remote and proximate, of the parties for marriage. For it cannot be denied that the basis of a happy wedlock, and the ruin of an unhappy one, is prepared and set in the souls of boys and girls during the period of childhood and adolescence. There is danger that those who before marriage sought in all

⁸³ St. Rob. Bellarmin, *De controversiis*, tom. III, *De Matr.*, controvers. II, cap. 6.

⁸⁴ 1 Tim. iv. 14.

⁸⁵ 2 Tim. i. 6, 7.

things what is theirs, who indulged even their impure desires, will be in the married state what they were before, that they will reap that which they have sown; ⁸⁶ indeed, within the home there will be sadness, lamentation, mutual contempt, strifes, estrangements, weariness of common life, and, worst of all, such parties will find themselves left alone with their own unconquered passions.

113. Let then those, who are about to enter on married life, approach that state well disposed and well prepared, so that they will be able, as far as they can, to help each other in sustaining the vicissitudes of life, and yet more in attending to their eternal salvation and in forming the inner man unto the fullness of the age of Christ.⁸⁷ It will also help them, if they behave toward their cherished offspring as God wills: that is, that the father be truly a father, and the mother truly a mother; through their devout love and unwearied care, the home, though it suffer the want and hardship of this valley of tears, may become for the children in its own way a foretaste of that paradise of delight in which the Creator placed the first men of the human race. Thus will they be able to bring up their children as perfect men and perfect Christians; they will instill into them a sound understanding of the Catholic Church, and will give them such a disposition and love for their fatherland as duty and gratitude demand.

114. Consequently, both those who are now thinking of entering upon this sacred married state, as well as those who have the charge of educating Christian youth, should, with due regard to the future, prepare that which is good, obviate that which is bad, and recall those points about which We have already spoken in Our encyclical letter concerning education: "The inclinations of the will, if they are bad, must be repressed from childhood, but such as are good must be fostered, and the mind, particularly of children, should be imbued with doctrines which begin with God, while the heart should be strengthened with the aids of divine grace, in the absence of which, no one can curb evil desires, nor can his discipline and formation be brought to complete perfection by the Church. For Christ has provided her with heavenly doctrines and divine sacraments, that He might make her an effectual teacher of men."⁸⁸

Choosing a Partner

115. To the proximate preparation of a good married life belongs very specially the care in choosing a partner; on that depends a great deal whether the forthcoming marriage will be happy or not, since one may be to the other either a great help in leading a Christian life, or, a great danger and hindrance. And so that they may not

⁸⁶ Gal. vi. 9.

⁸⁸ Encycl. *Divini illius Magistri*, Dec. 31, 1929.

⁸⁷ Eph. iv. 13.

deplore for the rest of their lives the sorrows arising from an indiscreet marriage, those about to enter into wedlock should carefully deliberate in choosing the person with whom henceforward they must live continually: they should, in so deliberating, keep before their minds the thought first of God and of the true religion of Christ, then of themselves, of their partner, of the children to come, as also of human and civil society, for which wedlock is a fountain-head. Let them diligently pray for divine help, so that they make their choice in accordance with Christian prudence, not indeed led by the blind and unrestrained impulse of lust, nor by any desire of riches or other base influence, but by a true and noble love and by a sincere affection for the future partner; and then let them strive in their married life for those ends for which the State was constituted by God. Lastly, let them not omit to ask the prudent advice of their parents with regard to the partner, and let them regard this advice in no light manner, in order that by their mature knowledge and experience of human affairs they may guard against a disastrous choice, and, on the threshold of matrimony, may receive more abundantly the divine blessing of the fourth commandment: "Honor thy father and thy mother (which is the first commandment with a promise) that it may be well with thee and thou mayest be long-lived upon the earth." ⁸⁹

116. Now since it is no rare thing to find that the perfect observance of God's commands and conjugal integrity encounter difficulties by reason of the fact that the man and wife are in straitened circumstances, their necessities must be relieved as far as possible.

Temporal Necessities

117. And so, in the first place, every effort must be made to bring about that which Our Predecessor Leo XIII, of happy memory, has already insisted upon,⁹⁰ namely, that in the State such economic and social methods should be adopted as will enable every head of a family to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children, for "the laborer is worthy of his hire."⁹¹ To deny this, or to make light of what is equitable, is a grave injustice and is placed among the greatest sins by Holy Writ;⁹² nor is it lawful to fix such a scanty wage as will be insufficient for the upkeep of the family in the circumstances in which it is placed.

118. Care, however, must be taken that the parties themselves, for a considerable time before entering upon married life, should strive to dispose of, or at least to diminish, the material obstacles in their way. The manner in which this may be done effectively and hon-

⁸⁹ Eph. vi. 2, 3; Exod. xx. 12.

⁹¹ Luke x. 7.

⁹⁰ *Encycl. Rerum Novarum*, May 15, 1891.

⁹² Deut. xxiv. 14, 15.

estly must be pointed out by those who are experienced. Provision must be made also, in the case of those who are not self-supporting, for joint aid by private or public guilds.⁹³

119. When these means which We have pointed out do not fulfill the needs, particularly of a larger or poorer family, Christian charity toward our neighbor absolutely demands that those things which are lacking to the needy should be provided; hence it is incumbent on the rich to help the poor, so that, having an abundance of this world's goods, they may not expend them fruitlessly or completely squander them, but employ them for the support and well-being of those who lack the necessities of life. They who give of their substance to Christ in the person of His poor will receive from the Lord a most bountiful reward when He shall come to judge the world; they who act to the contrary will pay the penalty.⁹⁴ Not in vain does the Apostle warn us: "He that hath the substance of this world and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?"⁹⁵

Civil Obligation

120. If, however, for this purpose, private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort, particularly in a matter which is of such importance to the common weal, touching as it does the maintenance of the family and married people. If families, particularly those in which there are many children, have not suitable dwellings; if the husband cannot find employment and means of livelihood; if the necessities of life cannot be purchased except at exorbitant prices; if even the mother of the family to the great harm of the home, is compelled to go forth and seek a living by her own labor; if she, too, in the ordinary or even extraordinary labors of childbirth, is deprived of proper food, medicine, and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commands are rendered difficult for them; indeed it is obvious how great a peril can arise to the public security and to the welfare and very life of civil society itself when such men are reduced to that condition of desperation that, having nothing which they fear to lose, they are emboldened to hope for chance advantage from the upheaval of the State and of established order.

121. Wherefore, those who have the care of the State and of the public good cannot neglect the needs of married people and their families, without bringing great harm upon the State and on the common welfare. Hence, in making the laws and in disposing of

⁹³ Leo XIII, *Encycl. Rerum Novarum*, May 15, 1891.

⁹⁴ Matt. xxv. 34 sqq.

⁹⁵ 1 John iii. 17.

public funds they must do their utmost to relieve the needs of the poor, considering such a task as one of the most important of their administrative duties.

122. We are sorry to note that no infrequently nowadays it happens that through a certain inversion of the true order of things, ready and bountiful assistance is provided for the unmarried mother and her illegitimate offspring (who, of course must be helped in order to avoid a greater evil) which is denied to legitimate mothers or given sparingly or almost grudgingly.

123. But not only in regard to temporal goods, Venerable Brethren, is it the concern of the public authority to make proper provision for matrimony and the family, but also in other things which concern the good of souls. Just laws must be made for the protection of chastity, for reciprocal conjugal aid, and for similar purposes, and these must be faithfully enforced, because, as history testifies, the prosperity of the State and the temporal happiness of its citizens cannot remain safe and sound where the foundation on which they are established, which is the moral order, is weakened and where the very fountainhead from which the State draws its life, namely, wedlock and the family, is obstructed by the vices of its citizens.

Religious Authority

124. For the preservation of the moral order neither the laws and sanctions of the temporal power are sufficient, nor is the beauty of virtue and the expounding of its necessity. Religious authority must enter in to enlighten the mind, to direct the will, and to strengthen human frailty for the assistance of divine grace. Such an authority is found nowhere save in the Church instituted by Christ the Lord. Hence We earnestly exhort in the Lord all those who hold the reins of power that they establish and maintain firmly harmony and friendship with this Church of Christ so that through the united activity and energy of both powers the tremendous evils, fruits of those wanton liberties which assail both marriage and the family and are a menace to both Church and State, may be effectively frustrated.

125. Governments can assist the Church greatly in the execution of its important office, if, in laying down their ordinances, they take account of what is prescribed by divine and ecclesiastical law, and if penalties are fixed for offenders. For as it is, there are those who think that whatever is permitted by the laws of the State, or at least is not punished by them, is allowed also in the moral order, and, because they neither fear God nor see any reason to fear the laws of man, they act even against their conscience, thus often bringing ruin upon themselves and upon many others. There will be

no peril to or lessening of the rights and integrity of the State from its association with the Church. Such suspicion, and fear is empty and groundless, as Leo XIII has already so clearly set forth: "It is generally agreed," he says, "that the Founder of the Church, Jesus Christ, wished the spiritual power to be distinct from the civil, and each to be free and unhampered in doing its own work, not forgetting, however, that it is expedient to both, and in the interest of everybody, that there be a harmonious relationship. . . . If the civil power combines in a friendly manner with the spiritual power of the Church, it necessarily follows that both parties will greatly benefit. The dignity of the State will be enhanced, and with religion as its guide, there will never be a rule that is not just; while for the Church there will be at hand a safeguard and defense which will operate to the public good of the faithful."⁹⁶

The Lateran Pact

126. To bring forward a recent and clear example of what is meant, it has happened quite in consonance with right order and entirely according to the law of Christ, that in the solemn Convention happily entered into between the Holy See and the Kingdom of Italy, also in matrimonial affairs a peaceful settlement and friendly co-operation has been obtained, such as befitted the glorious history of the Italian people and its ancient and sacred traditions. These decrees, are to be found in the Lateran Pact: "The Italian State, desirous of restoring to the institution of matrimony, which is the basis of the family, that dignity conformable to the traditions of its people, assigns as civil effects of the sacrament of matrimony all that is attributed to it in Canon Law."⁹⁷ To this fundamental norm are added further clauses in the common pact.

127. This might well be a striking example to all of how, even in this our own day (in which, sad to say, the absolute separation of the civil power from the Church, and indeed from every religion, is so often taught), the one supreme authority can be united and associated with the other without detriment to the rights and supreme power of either thus protecting Christian parents from pernicious evils and menacing ruin.

128. All these things which, Venerable Brethren, prompted by Our past solicitude We put before you, We wish according to the norm of Christian prudence to be promulgated widely among all Our beloved children committed to your care as members of the great family of Christ, that all may be thoroughly acquainted with sound teaching concerning marriage, so that they may be ever on their guard against the dangers advocated by the teachers of error, and

⁹⁶ *En cycl. Arcanum Divinae Sapientiae*, Feb. 10, 1880.

⁹⁷ *Concord., art. 34; Act. Apost. Sed. XXI (1929), p. 290.*

most of all, that "denying ungodliness and worldly desires, they may live soberly and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and Our Saviour Jesus Christ."⁹⁸

129. May the Father, "of whom all paternity in heaven and earth is named,"⁹⁹ who strengthens the weak and gives courage to the pusillanimous and faint-hearted; and Christ Our Lord and Redeemer, "the Institutor and Perfecter of the holy sacraments."¹⁰⁰ Who desired marriage to be and made it the mystical image of His own ineffable union with the Church; and the Holy Ghost, Love of God, the Light of hearts and the Strength of the mind, grant that all will perceive, will admit with a ready will, and by the grace of God will put into practice, what We by this letter have expounded concerning the holy Sacrament of Matrimony, the wonderful law and will of God respecting it, the errors and impending dangers, and the remedies with which they can be counteracted, so that that fruitfulness dedicated to God will flourish again vigorously in Christian wedlock.

130. We must humbly pour forth Our earnest prayer at the Throne of His Grace, that God, the Author of all graces, the inspirer of all good desires and deeds,¹⁰¹ may bring this about, and deign to give it bountifully according to the greatness of His liberality and omnipotence, and as a token of the abundant blessing of the same Omnipotent God, We most lovingly grant to you, Venerable Brethren, and to the clergy and people committed to your watchful care, the Apostolic Benediction.

131. Given at Rome, in St. Peter's, the 31st day of December, of the year 1930, the ninth of Our Pontificate.

PIUS PP. XI.

⁹⁸ Tit. ii. 12, 13.

¹⁰⁰ Conc. Trid., Sess. XXIV.

⁹⁹ Eph. iii. 15.

¹⁰¹ Phil. ii. 13.

DISCUSSION CLUB OUTLINE

(Numerals indicate pages.)

I

The dignity of marriage derives from the teaching of Christ who made it the foundation of human society, restored its original purity, raised it to the honor of a sacrament and entrusted its discipline to His Spouse, the Church.

Today marriage is held in little esteem for the reason that Christ's teaching is either unknown or ignored. In this encyclical we declare to all men the true meaning and dignity of marriage, its value to the family and society, the errors and vices that oppose real conjugal union, and the remedies to meet these.

The first important truth is that marriage was instituted and restored by God and not by man. Its laws come from God and Christ our Redeemer, and cannot be altered by the State or the individual. This truth is found in Scripture, Tradition and the solemn definition of the Council of Trent (77, 78).

Marriage then, instituted by God depends on the free will of man and woman giving and receiving those rights proper to the married state. Once this contract is freely entered into man and woman are subject to its divine laws. Two souls are united by a deliberate act of the will and from this union results by God's law a sacred and inviolable bond. It is entirely different from the instinctive mating of brutes and the haphazard unions that arise from mere passion, human passion. These unions are against both reason and nature and should be condemned by civil law. True marriage, then, is established both by the will of God and the will of man. Its blessings as declared by St. Augustine, are children, conjugal faith, and a sacramental bond (78-80).

Among the blessings of marriage children hold the first place. God's original command "increase and multiply" makes of man and woman in wedlock His co-operators in the propagation of life. Christian parents are called not merely to preserve and propagate citizens of earth but children of God and citizens of heaven, man's true destiny. They are a trust committed by God to parents, to be restored to God on the day of reckoning (80, 81).

Those to whom God has given the power and right to have children, possess the power and right to educate them. St. Augustine sums this up: "Regarding children it is right that they should be begotten lovingly and educated religiously." And the Canon Law clearly states "the principal purpose of marriage is the procreation and education of children" (81, 82).

QUESTIONS

On what does the dignity of matrimony depend?

Why does the Holy Father treat this subject?

How does he divide the subject?

Who instituted matrimony?

Why may matrimony be called both divine and human?

In what does the union of man and wife consist?

What three chief blessings of matrimony are named by St. Augustine?

How does the child hold the first place in matrimony?

How do parents co-operate with the Creator?

Do they directly transmit holiness to the child?

Have the parents the right to educate as well as beget?

II

The second blessing of matrimony is conjugal fidelity which means that conjugal rights belong to husband and wife and may never be extended to another person. This conjugal faith demands the unity of matrimony which was the Creator's idea from the beginning, relaxed to an extent for a time, restored by the teaching of Christ: "Therefore they are no longer two but one flesh." Not only did our Lord forbid polygamy and polyandry but even the *thoughts* against marital purity He condemned as sinful "Whosoever looks lustfully upon a woman has already committed adultery with her in his heart" (82, 83).

This conjugal faith is stronger when it is rooted in the pure love of man and wife, a love not of mere passion but holy as is the love of Christ for His Church. It is more than sexual emotion and mere words, it is a thing of mind and will speaking in deeds. It calls for mutual help and forbearance that develops a true spiritual life in the souls of husband and wife. "Husbands love your wives as Christ loved His Church." By this same love are the rights and duties of each regulated in justice and charity. From this follows the order of conjugal society in which it acknowledges the husband as the head of the family is responsible for wife and children. Man is the head and woman the heart of this sacred union. This does not run counter to the dignity of woman, as wife, mother and companion. Only in fact when man fails in his duty is woman called upon to rule the family. These then are the elements that constitute the blessings of conjugal faith—unity, chastity, charity, honorable and noble obedience (83-85).

These blessings of marriage are enhanced by the sacramental character given by Christ to the bond of Christian wedlock. By His divine authority He has made this bond stable and permanent: "What God has joined together let no man put asunder." "He that puts away his wife and marries another commits adultery." This stability belongs to every true marriage even though the sacramental character is absent. No civil law can justly destroy it. In fact no law of Church or State can touch a true marriage that has been consummated. For this union is an image of the most perfect of all unions, the union of Christ with His Church. Moreover the determination in concrete instances of the reality of the marriage contract belongs to divine law whose sole guardian and interpreter is the Church of Christ (85-87).

QUESTIONS

In what does conjugal honor consist?

What unity results from it?

What is Christ's command in regard to it?

How is the love of man and wife like the love of Christ for His Church?

How does it regulate all other rights and duties of matrimony?

Who is the head of the conjugal union?

What virtue must guide the mutual relations of husband and wife?

III

The stability and permanence of the marriage bond give to husband and wife a sense of security and dignity and build up a defense of loyal chastity. It helps, too, in the care and education of children as it makes for the united

efforts of parents. No less true is it that the State is benefited by the permanence and stability of matrimony for that nation is truly happy where there is happiness in family life. Stability and permanence are the twin supports of this happiness. The greatest of all benefits comes to marriage, however, because Christ has made it a Sacrament, that is a sign and source of that interior grace "which perfects natural love, confirms an unbreakable union, and sanctifies both husband and wife." From this sacramental grace there follows a supernatural power that enters into the natural life led by man and wife enabling them to fulfill their rights and duties. If man and woman receive the Sacrament worthily and co-operate with the series of graces that follow in its train they will find the inevitable problems of their wedded life easy of solution (87-89).

QUESTIONS

What does our Lord say of the stability and permanence of the marriage bond?

Is the non-sacramental marriage the same as the sacramental in permanence and stability?

Is the State or the Church the arbiter in deciding marriage problems?

May the Church dissolve a Christian marriage that is valid and consummated?

What benefits come from the fact that marriage by Divine Law is permanent and stable?

How has matrimony been made a sign and source of grace?

IV

Modern thought though, through every channel of expression, book, radio, stage and screen, is attacking the traditional doctrine of Christian marriage. The root of all modern errors touching matrimony is the doctrine that marriage is not of God, but of man. Hence man may adapt it to changing circumstances and alter its nature at will. Efforts are made to legalize temporary or companionate unions. Such efforts, if universally successful, would soon reduce human society to the state of savagery (90-92).

QUESTIONS

In addition to sanctifying grace what other effects take place without the co-operation of the spouses?

What is the modern attitude toward marriage?

Where does it find expression?

What is the basic error in all modern theories on marriage?

What is the sin of "companionate" marriage?

V

Birth control or contraception is proclaimed as the modern gospel. We declare this practice of its very nature vicious and sinful. Virtuous continence either permanent or temporary is the remedy, and the Catholic Church with all her God-given authority declares "any use of matrimony whatever deliberately frustrating the natural power to generate life is an offense against the law of God, and of nature and those practicing it are guilty of serious sin" (92-94).

Once life has begun in the womb it is as sacred as any self-sustaining life. Abortion is murder. The claims of mother and unborn child to life are equal. One cannot be taken to save the other. Sterilization in the name of eugenics and not as a punishment for crime is wrong as it destroys a natural faculty which is not within the lawful competence of State or individual to do (94-96).

QUESTIONS

Why is birth control wrong?

What if only one partner practices it?

Is there a right form of birth control?

Why cannot the Church allow artificial birth control for health or economic reasons?

May abortion be justified to save the life of the mother?

Is sterilization ever allowed and is the State the sole judge in the matter?

VI

Extramarital relations under whatever name constitute the sin of adultery. The modern cry for the social, economic and physiological emancipation of woman is in direct enmity to the reasonable and exalted liberty of the Christian wife and mother. Those are true rights that belong to the dignity of the human soul and are proper to wedlock. As marriage forms a society there must be order and subordination in the range of rights and duties. There can be no such thing as absolute equality in any society (97-99).

Provided the essential order of marital society remains intact, the civil law should adapt the civil rights of the wife to modern needs. Another error prevalent today asserts that true marriage rests or falls on compatibility. Such a foundation would not be an enduring rock, but sand. For true marriage rests on conjugal chastity and spiritual union of heart and mind. Again others maintain that marriage belongs exclusively to the State and that human law may make it or break it. Reason itself rejects this error for history shows that in all ages the common sense of mankind has given a religious significance to marriage. The explicit teaching of Christ makes such erroneous teaching still more plain (100).

The Church opposes mixed marriage because of the obvious danger to faith in regard to the person concerned and the children that may be born. The blending of mind and heart moreover is more difficult when there is difference in religious viewpoint. The successful mixed marriage is the exception. The marriage is allowed with dispensation (101, 102).

QUESTIONS

Does any claim justify extramarital relations?

What is meant by the modern term "emancipation of women"?

What is the true equality of rights in the married state?

Does compatibility determine the real union of man and wife?

What indications does history give of the sacred character of matrimony?

What is the Church's teaching on mixed marriage?

VII

Divorce is opposed to the plain teaching of Christ and so condemned by the Church. All the many reasons given for divorce, many of them at first

sight plausible, the Church answers with the remedy of separation. Not only is there no necessity for divorce but there is no power in Church or State that can justly grant it. For the good of all, individual, family, State, there is nothing better than the maintenance of God's law that prohibits divorce (102-105).

QUESTIONS

How can separation meet all the alleged needs for divorce?

What does the Council of Trent decree regarding matrimony?

How is divorce a menace to society?

Why must we return to the Divine Plan if we are to save marriage and society?

VIII

The Divine Order in conjugal society has been disrupted by the evil of men; only a return to the Divine Plan regarding matrimony can save society. Lust has been the root of the evil and until man subjects his lust to the command of God in the married state there can be no remedy. Not natural science but sacramental life is the need of those in the married state (105-107).

The interpretation of the Divine Plan God has left to His Church. It is to the Church and her teachings that man and wife must turn for a guide to true happiness. Catholics who think otherwise are only Catholics in name. The Teaching Church and Christ's Vicar hold the key to morality in the subject of marriage, its rights and duties. Bishops and priests must explain to the faithful the teaching of Christ on marriage so they may not be misled by modern errors. To live up to the ideal of Christian marriage calls for true knowledge and good will on the part of husband and wife (107-110).

Man and wife must co-operate with the grace of the Sacrament. Marriage as a life contract demands adequate preparation. Hasty, ill-considered marriage is doomed to fail. Two people about to spend their lives in intimate association should know each other thoroughly, seek counsel from their parents, and pray for guidance before taking the responsibilities entailed (111-113).

QUESTIONS

What means are more powerful than science to curb lust which is the destroyer of marriage?

Why must recourse be had to the Church in this matter and not to private judgment?

What does the Church expect of bishops and priests regarding matrimonial instruction?

Is instruction sufficient to insure the observance of God's law on matrimony?

Why is due preparation, thought and prayer necessary before entering wedlock?

IX

Economic conditions prevailing in the State should be such as to enable the head of the family to earn sufficient for the maintenance of that family. If this economic order is lacking then private charity and public relief is due to the family that is struggling against economic odds. And this not only for

the good of the family but for the good of the whole body politic. And not only should just law regard the temporal welfare of families but their spiritual welfare as well. Religious authority, the teaching of Christ's Church are indispensable in combating the evils that threaten the sacredness of married life. The State should co-operate with the Church in standing by our Blessed Lord's teaching. While the spiritual power is distinct from the temporal, both are to act in harmony as is plain from right reason and the plan of God. That this is not mere theory may be shown from the action of modern Italy, which in the Lateran Pact declares: "The Italian State, desirous of restoring the institution of matrimony, which is the basis of the family . . . assigns as civil effects of the Sacrament of matrimony all that is attribute to it in Church law (113-117).

QUESTIONS

If there is economic difficulty hindering a proposed marriage how may this be solved?

On whom does the removal of this difficulty rest?

Is the State alone capable of preserving the dignity of marriage and safeguarding the moral order?

What does the Lateran Pact show regarding the relations of Church and State in regard to matrimony?

QUADRAGESIMO ANNO

ENCYCLICAL LETTER OF HIS HOLINESS PIUS XI

BY DIVINE PROVIDENCE

POPE

TO OUR VENERABLE BRETHREN: THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND OTHER LOCAL ORDINARIES, IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE, AND TO ALL THE FAITHFUL OF THE CATHOLIC WORLD: ON RECONSTRUCTING THE SOCIAL ORDER AND PERFECTING IT CONFORMABLY TO THE PRECEPTS OF THE GOSPEL, IN COMMEMORATION OF THE FORTIETH ANNIVERSARY OF THE ENCYCLICAL "*RERUM NOVARUM*."

VENERABLE BRETHREN AND BELOVED CHILDREN

HEALTH AND APOSTOLIC BENEDICTION

1. Forty years have elapsed since the admirable Encyclical of Leo XIII of happy memory, *Rerum Novarum*, first saw the light. The whole Catholic world gratefully recalls the event, and prepares to celebrate it with befitting solemnity.

2. The way for this remarkable document of pastoral solicitude, it is true, had been in a measure prepared by other pronouncements of Our Predecessor. His letters on the foundation of human society, the family and the holy sacrament of matrimony;¹ on the origin of civil power;² and its proper co-ordination with the Church;³ on the belief and duties of Christian citizens;⁴ against the tenets of socialism;⁵ and the false notions of human liberty;⁶ these and others of the kind had unmistakably revealed the mind of Leo XIII. *Rerum Novarum*, however, stood out in this, that it laid down for all mankind unerring rules for the right solution of the difficult problem of human community, called the "social question," at the very time when such guidance was most opportune and necessary.

1 Encycl. *Arcanum*, Feb. 10, 1880.

2 Encycl. *Diuturnum*, June 29, 1881.

3 Encycl. *Immortale Dei*, Nov. 1, 1885.

4 Encycl. *Sapientiae Christianae*, Jan. 10, 1890.

5 Encycl. *Quod Apostolici Muneris*, Dec. 28, 1878.

6 Encycl. *Libertas*, June 20, 1888.

Occasion of Rerum Novarum

3. Toward the close of the nineteenth century, new economic methods and new developments of industry had in many nations led to a situation wherein the human community appeared more and more divided into two classes. The first, small in numbers, enjoyed practically all the comforts so plentifully supplied by modern invention. The second class, comprising the immense multitude of workmen, was made up of those who, oppressed by dire poverty, struggled in vain to escape from the straits which encompassed them.

4. This state of things was quite satisfactory to the wealthy, who looked upon it as the consequence of inevitable and natural economic laws, and who, therefore, were content to abandon to charity alone the full care of relieving the unfortunate, as though it were the task of charity to make amends for the open violation of justice, a violation not merely tolerated, but sanctioned at times by legislators. On the other hand, the working classes, victims of these harsh conditions, submitted to them with extreme reluctance, and became more and more unwilling to bear the galling yoke. Some, carried away by heat of evil counsels, went so far as to seek the disruption of the whole social fabric. Others, whom a solid Christian training restrained from such misguided excesses, convinced themselves nevertheless that there was much in all this that needed a radical and speedy reform.

5. Such also was the opinion of many Catholics, priests and laymen, who with admirable charity had long devoted themselves to relieving the undeserved misery of the laboring classes, and who could not persuade themselves that so vast and unfair a distinction in the distribution of temporal goods was really in harmony with the designs of an all-wise Creator.

6. They therefore sought in all sincerity a remedy against the lamentable disorder already existing in society, and a firm barrier against worse dangers to come. But such is the infirmity of even the best minds, that these men either found themselves repelled as dangerous innovators or opposed by fellow workers in the same cause, who held views different from theirs, and thus wavering in uncertainty, they did not, under the circumstances, know which way to turn.

7. This grave conflict of opinions was accompanied by discussions not always of a peaceful nature. The eyes of all, as often in the past, turned toward the Chair of Peter, sacred repository of the fullness of truth whence words of salvation are dispensed to the whole world. To the feet of Christ's Vicar on earth were seen to flock, in unprecedented numbers, specialists in social affairs, employers, the very workmen themselves, begging with one voice that at last a safe road might be pointed out to them.

8. Long did the prudent Pontiff ponder all these things before God, seeking the advice of the most experienced counselors available, and carefully considering the matter in its many aspects. At last, urged by "the responsibility of the Apostolic office"⁷ and fearing lest by silence he should seem to neglect his duty,⁸ he decided, in virtue of the teaching authority divinely entrusted to him, to address himself to the entire Church of Christ and indeed to the whole human race.

9. On May 15, 1891, therefore, the long-desired message was given to the world. Undaunted by the difficulty of the undertaking or by the weight of years, with awakened courage, the venerable Pontiff taught mankind new methods of approach to social problems.

10. You know, Venerable Brethren and Beloved Children, you know full well the admirable teaching which has made the Encyclical *Rerum Novarum* forever memorable. In this document the Supreme Shepherd, grieving that so large a proportion of mankind "should be living disgracefully in a wretched and tragic situation," boldly took in his own hands "the cause of the workingmen, whom the times had delivered, isolated and helpless, to the niggardliness of employers and the greed of unrestrained competition."⁹ He sought help neither from liberalism or socialism. The former had already shown its utter impotence to find a right solution of the social question, while the latter would have exposed human society to still graver dangers by offering a remedy much more disastrous than the evil it designed to cure.

11. But the Supreme Pontiff, exercising his manifest rights and maintaining correctly that on him primarily devolved the care of religion and the supervision of what intimately relates to it, approached the question as one for which there would be found "no solution, not even tentative, apart from the assistance of religion and of the Church."¹⁰ Basing his teaching only upon the unchanging principles drawn from right reason and divine revelation, he indicated and proclaimed with confidence and "as one having authority,"¹¹ what are "the rights and duties whereby the wealthy and the propertyless, those providing capital and those who labor, should be mutually united and restrained,"¹² and furthermore what should be the role of the Church, of the public authorities, and of the parties themselves.

12. Nor was the Apostolic voice raised in vain. It was listened to with genuine admiration and greeted with profound sympathy not only by the loyal children of the Church, but by many also who had wandered far from the truth and from the unity of faith; and in addi-

⁷ Encycl. *Rerum Novarum*. p. 1.*

* (Page numbers refer to the Encyclical, "The Condition of Labor.")

⁸ *Ibid.*, p. 9

⁹ *Ibid.*, p. 9.

¹⁰ *Ibid.*, p. 8.

¹¹ Matt: vii. 29.

¹² Encycl. *Rerum Novarum*. p. 1

tion by practically everyone who, either in study or in legislative action, was thereafter concerned about social and economic matters.

13. With particular enthusiasm was the Pontifical Letter welcomed by Christian workingmen, who felt themselves vindicated and defended by the highest authority on earth, and by all those devoted men whose concern it had long been to better the conditions of labor, and who heretofore had found nothing but general indifference, not to say unfriendly suspicion, or even open hostility. All these men have ever deservedly held the Encyclical in the highest esteem, to the extent of celebrating its memory in various ways year after year throughout the world in token of gratitude.

14. Despite this widespread agreement, however, some minds were not a little disturbed, with the result that the noble and exalted teaching of Leo XIII, quite novel to worldly ears, was looked upon with suspicion by some, even among Catholics, and gave offense to others. For it boldly attacked and overthrew the idols of liberalism, swept aside inveterate prejudices, and was so far and so unexpected in advance of its time, that the slow of heart ridiculed the study of the new social philosophy, and the timid feared to scale its lofty heights. Nor were there wanting those who, while professing their admiration for this message of light, regarded it as a utopian ideal, desirable rather than attainable in practice.

Scope of the Present Encyclical

15. And now that the solemn commemoration of the fortieth anniversary of *Rerum Novarum* is being enthusiastically celebrated in every country, but particularly in the Holy City, to which Catholic workingmen are gathering from all sides, We deem it opportune, Venerable Brethren and Beloved Children, first, to recall the great benefits which this Encyclical has brought to the Catholic Church and to the world at large; secondly, to develop as regards certain points the teaching of so great a master on social and economic affairs, after vindicating it from some doubts which have arisen; finally, after arraigning the contemporary economy and listening to socialism's charges, to expose the root of the present social disorder, and to point out the only way to a salutary renewal, namely a Christian reform of morals. Such are the three topics chosen for treatment in the present Letter.

I. BENEFITS DERIVING FROM RERUM NOVARUM

16. Beginning, then, with the topic We have mentioned first, We cannot refrain from earnestly thanking Almighty God for the benefits which have come to the Church and human society from the Encyclical of Leo XIII. For We remember the counsel of St. Am-

brose: "No duty is more urgent than that of returning thanks."¹³ Were We to enumerate these benefits even in a cursory way, it would be necessary to recall almost the whole social history of the past forty years. We may summarize them conveniently under three heads, corresponding to the three kinds of help which Our Predecessor earnestly sought in accomplishing his great work of reconstruction.

1. What Was Done by the Church

17. In the first place, Leo himself clearly stated what could be expected from the Church. "It is the Church that proclaims from the Gospel those teachings by which the conflict can be brought to an end, or at least made far less bitter. The Church uses her efforts not only to enlighten the mind, but to direct by her precepts the life and conduct of men. The Church improves and ameliorates the condition of the workingman by numerous useful organizations."¹⁴

In Doctrinal Matters

18. This mighty power for good the Church did not suffer to remain unprofitably stored away, but drew upon it freely in the cause of a peace that was so universally desired. Time and again the teaching of the Encyclical *Rerum Novarum* on social and economic affairs was proclaimed and emphasized in spoken and written word by Leo XIII himself and by his successors, who were ever careful to adapt it to the changing conditions of the times, and who never relaxed their paternal solicitude and pastoral constancy, particularly in defense of the poor and the weak.¹⁵ With like zeal and erudition did numerous Bishops of the Catholic world interpret and comment upon this doctrine, and apply it, according to the mind and instructions of the Holy See, to the special circumstances of the various regions.¹⁶

19. It is not surprising, therefore, that under the leadership and guidance of the Church, many learned priests and laymen earnestly applied themselves to the study of social and economic science in accordance with the procedures of our age, being especially eager that the unchanging and unchangeable teaching of the Church might be related to the new developments.

20. Under the guidance and in the light of Leo's Encyclical there thus arose a truly Catholic social teaching, which continues to be

¹³ St. Ambrose, on the Passing of His Brother Satyrus, Book 1, Capt. 44.

¹⁴ Encycl. *Rerum Novarum*, p. 7.

¹⁵ Leo XIII, *Litt. Apost. Praeclara*, June 20, 1894; Encycl. *Graves De Communi*, Jan. 18, 1901; Pius X, *Motu Proprio De Actione Popolari Christiana*, Dec. 8, 1903; Benedict XV, Encycl. *Ad Beatissimi*, Nov. 1, 1914; Pius XI, Encycl. *Ubi Arcano*, Dec. 23, 1922; Encycl. *Rite Expiatis*, Apr. 30, 1926.

¹⁶ Cf. *La Hierarchie Catholique et le Probleme Social Depuis L'Encyclique Rerum Novarum*, 1891-1931. pp. xvi. 335; *Union Internationale Etudes Sociale Fondes a Malines en 1920, Sous La Presidence du Card. Mercier*, Paris, "Editions Spes," 1931.

fostered and enriched daily by the tireless labors of those picked men whom We have named the auxiliaries of the Church. They do not allow it to remain hidden in learned obscurity, but bring it forth into the full view of public life, as is clearly shown by the valuable and well-frequented courses established in Catholic universities, academies and seminaries, by social congress and "weeks" held at frequent intervals and with gratifying success, by study circles, by sound and timely publications spread far and wide.

21. Nor were these the only blessings which followed from the Encyclical. The teaching of *Rerum Novarum* began little by little to penetrate among those also who, being outside Catholic unity, do not recognize the authority of the Church; and thus Catholic principles on social affairs gradually became part of the heritage of the whole human race. Thus, too, We rejoice that the eternal truths, proclaimed so vigorously by Our illustrious Predecessor, are advanced and advocated not merely in non-Catholic books and journals, but frequently also in legislative assemblies and in courts of justice.

22. Moreover, when after the great war the rulers of the leading nations wished to restore peace by an entire reform of social conditions, and among other measures drew up principles to regulate the just rights of labor, many of their conclusions agreed so perfectly with the principles and warnings of Leo XIII as to seem expressly deduced from them. The Encyclical *Rerum Novarum* has become in truth a memorable document to which may well be applied the words of Isaias: "He shall set up a standard unto the nations."¹⁷

In Practical Applications

23. In the meantime, study and investigation caused Pope Leo's teaching to become widely known throughout the world, and steps were taken to apply to it practical use. In the first place in a spirit of active beneficence, every effort was made to lift up a class of men, who, owing to the expansion of modern industry, had enormously increased in numbers, but whose rightful position in society had not yet been achieved, and who in consequence experienced much neglect and contempt.

These were the workingmen. In addition, therefore, to their other heavy pastoral duties, the secular and regular clergy, under the guidance of the Bishops began at once the work of popular education and culture to the immense advantage of souls.

This constant endeavor to imbue the minds of the workingmen with the Christian spirit did much to awaken in them at the same time a sense of their true dignity. By keeping clearly before their mind the rights and duties of their position, it rendered them capa-

¹⁷ Isaias xi. 12.

ble of legitimate genuine progress, and of becoming leaders of their fellows.

24. From that time onward, the resources of life were provided for in larger measure and more securely. In answer to the appeal of the Pontiff, works of beneficence and charity began to multiply, under the direction of the Church. And frequently under the guidance of her priests, there sprang up further an ever increasing number of new institutions, by which workingmen, craftsmen, farmers, wage earners of every kind could give and receive mutual assistance and support.

2. What Was Done by Civil Authority

25. With regard to the civil power, Leo XIII boldly passed beyond the restrictions imposed by liberalism, and fearlessly proclaimed the doctrine that the civil power is more than the mere guardian of law and order, and that it must strive with all zeal "to make sure that the laws and institutions, the general character and administration of the commonwealth, should be such as of themselves to realize public well-being and private prosperity."¹⁸ It is true, indeed, that requisite freedom of action must be left to individual citizens and families; but this should be with due regard for the common good and with no injury to anyone. It is the duty of rulers to protect the community and its various parts, but in protecting the rights of individuals they must have special regard for the infirm and needy. "For the richer class, surrounded as they are by their own resources, have less need of public protection, whereas the mass of the poor, with no resources of their own to rely on, must look to the State for protection. And hence wage earners, since they mostly belong to that class, should be the objects of special care and solicitude on the part of the commonwealth."¹⁹

26. We do not, of course, deny that even before the Encyclical of Leo, some rulers had provided for the more urgent needs of the working classes, and had checked the more flagrant acts of injustice perpetrated against them. But after the Apostolic Voice had sounded from the Chair of Peter throughout the world, the leaders of the nations, at last more conscious of their obligations, set their hearts and minds to the promotion of a broader social policy.

27. In fact, the Encyclical *Rerum Novarum* completely overthrew those tottering tenets of liberalism which had long hampered effective intervention by the government. It prevailed upon the peoples themselves to develop their social policy more intensely and on truer lines, and also encouraged outstanding Catholics to give such efficacious help and assistance to rulers of the State that in legis-

¹⁸ Encycl. *Rerum Novarum*, p. 15.

¹⁹ Encycl. *Rerum Novarum*, p. 18.

lative assemblies they were not infrequently the foremost advocates of the new policy. Furthermore, not a few recent laws dealing with social questions were originally proposed to the suffrages of the people's representatives by ecclesiastics thoroughly imbued with Leo's teaching, who afterward with watchful care promoted and fostered their execution.

28. As a result of these steady and tireless efforts, there has arisen a new branch of jurisprudence unknown to earlier times, whose aim is the energetic defense of those sacred rights of the workingman which proceed from his dignity as a man and as a Christian. These laws concern the soul, the health, the strength, the housing, workshops, wages, dangerous employments, in a word, all that concerns the wage earners, with particular regard to women and children. Even though these regulations do not agree always and in every detail with the recommendations of Pope Leo, it is none the less certain that much which they contain is strongly suggestive of *Rerum Novarum*, to which in large measure must be attributed the improved condition of the workingmen.

3. What Was Done by the Parties Concerned

29. In the last place, the wise Pontiff pointed out that employers and workmen may of themselves effect much in the matter. We are treating by means of "such organizations as afford opportune aid to those who are in distress and which draw the two classes more closely together."²⁰ Among these he attributed prime importance to societies consisting either of workingmen alone, or of workingmen and employers together. He devotes much space to describing and commending these societies and expounds with remarkable prudence their nature, reason and opportunities, their rights, duties and laws.

30. The lesson was opportune. For at that time governments of not a few nations were much given to *laissez-faire*, and regarded such unions of workingmen with disfavor, if not with open hostility. While readily recognizing and protecting similar associations among other classes, with shameful hurt they denied the innate right of forming associations to those who needed them most for self-protection against oppression by the more powerful. There were even Catholics who viewed with suspicion the efforts of the laboring classes to form such unions, as if these reflected a socialistic or revolutionary spirit.

Workingmen's Unions

31. Worthy of all praise, therefore, are the directions authoritatively promulgated by Leo XIII, which served to break down this

²⁰ Encycl. *Rerum Novarum*, p. 21.

opposition and dispel these suspicions. They have a still higher distinction, however, that of encouraging Christian workingmen to form unions according to their several trades, and of teaching them how to do it. Many were thus confirmed in the path of duty, in spite of very strong attractions of socialist organizations, which claimed to be the sole defenders and champions of the lowly and the oppressed.

32. The Encyclical *Rerum Novarum* declared quite opportunely that in establishing associations of this kind, they "should be so organized and directed as to furnish a very apt and suitable means for achieving what is aimed at, namely, that each member better his condition so far as possible as regards body, soul and property." Moreover, the Encyclical made clear that these associations "should pay special attention to the fostering of piety and morality, and that their internal discipline should be directed precisely by these considerations." For "the foundation of social laws being thus laid in religion, it is not hard to establish the relation of members one to another, in order that they may live together in concord and achieve prosperity."²¹

33. Eager to carry out to the full the program of Leo XIII, the clergy and many of the laity devoted themselves everywhere with admirable zeal to the creation of such unions, which in turn became instrumental in building up a body of truly Christian workingmen. These happily combined the successful plying of their trade with deep religious convictions; they learned to defend their temporal rights and interests energetically and efficiently, retaining at the same time a due respect for justice and a sincere desire to collaborate with other classes. Thus they prepared the way for a Christian renewal of the whole social life.

34. These counsels of Leo XIII were reduced to practice differently in different places. In some countries one and the same association included within its scope all the ends and purposes proposed by him. In others, according as circumstances seemed to counsel or demand, a division of function developed, and various associations were founded. Some of these associations undertook the protection of the rights and legitimate interests of their members in the labor market; others had as their object the provision of mutual help in economic matters; while still others were concerned exclusively with religion and moral duties and with similar pursuits.

35. The latter method was chiefly used wherever the laws of the country, or given economic conditions, or the lamentable dissen-

²¹ Encycl. *Rerum Novarum*, p. 27.

sion of minds and hearts so prevalent in modern society, or the necessity of uniting forces to combat the growing ranks of revolutionaries, made it impossible for Catholics to form Catholic unions. Under such circumstances, they seem to have no choice but to enroll themselves in neutral trade unions. These, however, should always respect justice and equity, and leave to their Catholic members full freedom to follow the dictates of their conscience and to obey the precepts of the Church. It belongs to the Bishops to permit Catholic workingmen to join these unions, where they judge that circumstances make it necessary and there appears no danger for religion, observing however the rules and precautions recommended by Our Predecessor of saintly memory, Pius X.²²

Among these precautions the first and most important is that, side by side with these trade unions, there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labor unions to which they belong the upright spirit which should direct their entire conduct. Thus will these unions exert a beneficent influence far beyond the ranks of their own members.

36. It must be set to the credit of the Encyclical that these unions of workingmen, have everywhere so flourished, that in our days, though unfortunately still inferior in number to the organizations of socialists and communists, they already muster an imposing body of wage earners able to maintain successfully, both in national and international assemblies, the rights and legitimate demands of Catholic laborers, and to assert the saving principle on which Christian society is based.

Organization among Other Classes

37. There is the further fact that the doctrine concerning the innate right of forming unions, which Leo XIII treated so learnedly and defended so bravely, began to find ready application to associations other than those of workingmen. It would seem, therefore, that the Encyclical is in no small measure responsible for the gratifying increase and spread of associations among farmers and others of modest circumstances. These excellent organizations, with others of a similar kind, happily combine economic advantages with cultural aims.

Associations of Employers

38. Associations of employers and industrial leaders, which Our Predecessor so earnestly pleaded for, did not meet with the same success; they are, We regret to say, still few in number. The reason for this must not be entirely attributed to want of good will,

²² Encycl. *Singulari Quadam*. Sept. 24, 1912.

but to other and far more serious obstacles, whose nature and gravity We know and appreciate to the full. There are, however, well founded hopes that these obstacles also will shortly be removed. We hail even now with deep joy of soul certain experiments, far from negligible, which have been made in this regard, for the future.²³

Rerum Novarum "Magna Charta" of Social Order

39. These beneficent results of Leo's Encyclical, Venerable Brethren and Beloved Children, which We have here suggested rather than described, are so many and so great as to prove beyond question that this immortal document portrays more than an idealistic, though beautiful, picture of human society.

We would rather say that Our illustrious Predecessor drew from the Gospel as from a living and life-giving source doctrines capable, if not of settling at once, at least of considerably mitigating the fatal internal strife which rends the human family. That the good seed sown with a lavish hand forty years ago fell in part on good ground is shown by the rich harvest which by God's favor the Church of Christ and the whole human race have reaped unto salvation. It would not be rash to say that during the long years of its usefulness Leo's Encyclical has proved itself the Magna Charta on which all Christian activities in social matters are ultimately based.

Nevertheless, there are some who seem to attach little importance to this Encyclical and to the present anniversary celebration. These men either slander a doctrine of which they are entirely ignorant, or if not unacquainted with this teaching, they betray their failure to understand it, or else if they understand it they lay themselves open to the charge of base injustice and ingratitude.

40. In the course of these years, however, doubts have arisen concerning the correct interpretation of certain passages of the Encyclical or their inferences, and these doubts have led to controversies even among Catholics, not always of a peaceful character. On the other hand, the new needs of our age and the changed conditions of society have rendered necessary a more precise application and amplification of Leo's doctrine. We, therefore, gladly take this opportunity of answering their doubts, so far as in Us lies, and of satisfying the demands of the present day. This We do in virtue of Our Apostolic office by which We are a debtor to all.²⁴

II. AUTHORITY OF THE CHURCH IN SOCIAL AND ECONOMIC AFFAIRS

41. But before proceeding to discuss these problems We lay down the principle long since clearly established by Leo XIII that it is

²³ See Letter of the S. Congregation of the Council to the Bishop of Lille, June 5, 1929.

²⁴ Rom. i. 14.

Our right and Our duty to deal authoritatively with social and economic problems.²⁵ It is not of course for the Church to lead men to transient and perishable happiness only, but to that which is eternal. Indeed "the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns";²⁶ but she never can relinquish her God-given task of interposing her authority, not indeed in technical matters, for which she has neither the equipment nor the mission, but in all those that have a bearing on moral conduct. For the deposit of truth entrusted to Us by God, and Our weighty office of propagating, interpreting and urging in season and out of season the entire moral law, demand that both social and economic questions be brought within Our supreme jurisdiction, in so far as they refer to moral issues.

42. For, though economic activity and moral discipline are guided each by its own principles in its own sphere, it is false that the two orders are so distinct and alien that the former in no way depends on the latter. The laws of economics, as they are called, derived from the nature of earthly goods and from the qualities of the human body and soul, determine what aims are unattainable or attainable in economic matters and what means are thereby necessary. But reason itself clearly deduces from the nature of things and from the individual and social character of man, what is the end and object of the whole economic order assigned by God the Creator.

43. For it is the moral law alone which commands us to seek in all our conduct our supreme and final end, and to strive directly in our specific actions for those ends which nature, or rather, the Author of Nature, has established for them, duly subordinating the particular to the general. If this law be faithfully obeyed, the result will be that particular economic aims, whether of society as a body or of individuals, will be intimately linked with the universal teleological order, and as a consequence we shall be led by progressive stages to the final end of all, God Himself, our highest and lasting good.

1. The Right of Property

44. Descending now to details, We commence with ownership, or the right of property. You are aware, Venerable Brethren and Beloved Children, how strenuously Our Predecessor of happy memory defended the right of property against the teachings of the socialists of his time, showing that the abolition of private ownership would prove to be not beneficial, but grievously harmful to the working classes. Yet, since there are some who falsely and unjustly accuse the Supreme Pontiff and the Church as upholding

²⁵ Encycl. *Rerum Novarum*, p. 1.

²⁶ Encycl. *Rerum Novarum*, p. 5.

both then and now, the wealthier classes against the proletariat, and since controversy has arisen among Catholics as to the true sense of Pope Leo's teaching, We have thought it well to defend from calumny the Leonine doctrine in this matter, which is also the Catholic doctrine, and to safeguard it against false interpretations.

Its Individual and Social Character

45. First, let it be made clear beyond all doubt that neither Leo XIII, nor those theologians who have taught under the guidance and direction of the Church, have ever denied or called in question the twofold aspect of ownership, which is individual or social accordingly as it regards individuals or concerns the common good. Their unanimous contention has always been that the right to own private property has been given to man by nature or rather by the Creator Himself, not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it, the goods which the Creator has destined for the human race may truly serve this purpose. Now these ends cannot be secured unless some definite and stable order is maintained.

46. There is, therefore, a double danger to be avoided. On the one hand, if the social and public aspect of ownership be denied or minimized, the logical consequence is "individualism," as it is called; on the other hand, the rejection or diminution of its private and individual character necessarily leads to some form of "collectivism." To disregard these dangers would be to rush headlong into the quicksands of the moral, juridical and social modernism, which We condemned in the Encyclical Letter issued at the beginning of Our Pontificate.²⁷

Let this be noted particularly by those seekers after novelties who launch against the Church the odious calumny that she has allowed a pagan concept of ownership to creep into the teachings of her theologians and that another concept must be substituted, which in their astounding ignorance they call "Christian."

Obligations Implicit in Ownership

47. That We may keep within bounds the controversies which have arisen concerning ownership and the duties attaching to it, We reassert in the first place the fundamental principle laid down by Leo XIII, that the right of property must be distinguished from its use.²⁸ It belongs to what is called commutative justice faithfully to respect the possessions of others, and not to invade the

²⁷ Encycl. *Ubi Arcano*, Dec. 23, 1922.

²⁸ Encycl. *Rerum Novarum*, p. 10.

rights of another, by exceeding the bounds of one's own property. The putting of one's own possessions to proper use, however, does not fall under this form of justice, but under certain other virtues, and therefore it is "a duty not enforced by courts of justice."²⁹ Hence it is false to contend that the right of ownership and its proper use are bounded by the same limits; and it is even less true that the very misuse or even the non-use of ownership destroys or forfeits the right itself.

48. Most helpful therefore and worthy of all praise are the efforts of those who, in a spirit of harmony and with due regard for the traditions of the Church, seek to determine the precise nature of these duties and to define the boundaries imposed by the requirements of social life upon the right of ownership itself or upon its use. On the contrary, they err seriously who so weaken the individual character of property that they in fact destroy it.

Authority of the State

49. It follows from the twofold character of ownership, which We have termed individual and social, that men must take into account in this matter not only their own advantage but also the common good. To define in detail these duties, when the need occurs and when the natural law does not do so, is the function of the government. Provided that the natural and divine law be observed, the public authority, in view of the common good, may specify more accurately what is licit and what is illicit for property owners in the use of their possessions. Moreover, Leo XIII had wisely taught that "the delimiting of private possession has been left by God to man's industry and to the laws of individual peoples."³⁰

History proves that the right of ownership, like other elements of social life, is not absolutely rigid, and this doctrine We Ourselves have given utterance to on a previous occasion in the following terms: "How varied are the forms which the right of property has assumed! First, a primitive form in use among untutored and backward peoples, which still exists in certain localities even in our own day; then, that of the patriarchal age; later came various tyrannical types (We use the word in its classical meaning); finally, the feudal and monarchic systems down to the varieties of more recent times."³¹

It is plain, however, that the State may not discharge this duty in an arbitrary manner. Man's natural right of possessing and transmitting property by inheritance must be kept intact and cannot be taken away by the State from man. "For man is older

²⁹ Encycl. *Rerum Novarum*, p. 15.

³⁰ Encycl. *Rerum Novarum*, p. 3.

³¹ Allocution to the A. C. I., May 6, 1926.

than the State.”⁸² Moreover, “the domestic household is antecedent logically as well as in fact, to the civil community.”⁸³

The prudent Pontiff had already declared it unlawful for the State to exhaust the means of individuals by crushing taxes and tributes. “The right to possess private property is derived from nature, not from man; and the State has by no means the right to abolish it, but only to control its use and bring it into harmony with the interests of the public good.”⁸⁴

However, when civil authority adjusts ownership to meet the needs of the public good it acts not as an enemy, but as the friend of private owners; for thus it effectively prevents the possession of private property, intended by Nature’s Author in His Wisdom for the sustaining of human life, from creating intolerable burdens and so rushing to its own destruction. It does not therefore abolish, but protects private ownership, and far from weakening the right of private property, it gives it new strength.

Obligations Regarding Superfluous Income

50. At the same time a man’s superfluous income is not left entirely to his own discretion. We speak of that portion of his income which he does not need in order to live as becomes his station. On the contrary, the grave obligations of charity, beneficence and liberality which rest upon the wealthy are constantly insisted upon in telling words by Holy Scripture and the Fathers of the Church.

51. However, the investment of superfluous income in developing favorable opportunities for employment, provided the labor employed produces results which are really useful, is to be considered, according to the teaching of the Angelic Doctor⁸⁵ an act of real liberality particularly appropriate to the needs of our time.

Titles in Acquiring Ownership

52. The original acquisition of property takes place by first occupation and by industry, or, as it is called, specification. This is the universal teaching of tradition and the doctrine of Our Predecessor, despite unreasonable assertions to the contrary, and no wrong is done to any man by the occupation of goods unclaimed and which belong to nobody. The only form of labor, however, which gives the workingman a title to its fruits is that which a man exercises as his own master, and by which some new form or new value is produced.

2. Capital and Labor

53. Altogether different is the labor one man hires out to another, and which is expended on the property of another. To it apply

⁸² *Encycl. Rerum Novarum*, p. 4.

⁸⁴ *Encycl. Rerum Novarum*, p. 23.

⁸³ *Encycl. Rerum Novarum*, p. 4.

⁸⁵ S. Thomas 2. 2. Q. 134

appositely the words of Leo XIII: "It is only with the labor of workmen that States grow rich."³⁶ Is it not indeed apparent that the huge possessions which constitute human wealth are begotten by and flow from the hands of the workingman, toiling either unaided or with the assistance of tools and machinery which wonderfully intensify his efficiency?

Universal experience teaches us that no nation has ever yet risen from want and poverty to a better and loftier station without the unremitting toil of all its citizens, both employers and employed. But it is no less self-evident that these ceaseless labors would have remained ineffective, indeed could never have been attempted, had not God, the Creator of all things, in His goodness bestowed in the first instance the wealth and resources of nature, its treasures and its powers. For what else is work but the application of one's forces of soul and body to these gifts of nature for the development of one's powers by this means?

Now the natural law, or rather, God's Will manifested by it, demands that right order be observed in the application of natural resources to human need; and this order consists in everything having its proper owner. Hence it follows that unless a man apply his labor to his own property, an alliance must be formed between his toil and his neighbor's property, for each is helpless without the other. This was what Leo XIII had in mind when he wrote: "Capital cannot do without labor, nor labor without capital."³⁷ It is therefore entirely false to ascribe the results of their combined efforts to either party alone; and it is flagrantly unjust that either should deny the efficacy of the other and seize all the profits.

Unjust Claims of Capital

54. Capital, however, was long able to appropriate to itself excessive advantages. It claimed all the products and profits and left to the laborer the barest minimum necessary to repair his strength and to ensure the continuation of his class. For by an inexorable economic law, it was held, all accumulation of riches must fall to the share of the wealthy, while the workingman must remain perpetually in indigence or reduced to the minimum needed for existence. It is indeed true that the actual state of things was not always and everywhere as bad as the liberalistic tenets of the so-called Manchester School might lead us to conclude; but it cannot be denied that a steady drift of economic and social tendencies was in this direction. These false opinions and specious axioms were vehemently attacked, as was to be expected, and by others also

than merely those whom such principles deprived of their innate right to better their condition.

Unjust Claims of Labor

55. The cause of the harassed workingman was espoused by the "intellectuals," as they are called, who set up in opposition to this fictitious law another equally false moral principle: that all products and profits, excepting those required to repair and replace invested capital, belong by every right to the workingman. This error, more subtle than that of the socialists who hold that all means of production should be transferred to the State, or, as they term it, "socialized," is for that reason more dangerous and apt to deceive the unwary. It is an alluring poison, consumed with avidity by many not deceived by open socialism.

Guiding Principle of Just Distribution

56. To prevent erroneous doctrines of this kind from blocking the path of justice and peace, the advocates of these opinions should have hearkened to the wise words of Our Predecessor: "The earth even though apportioned among private owners, ceases not thereby to minister to the needs of all."³⁸ This teaching We Ourselves have reaffirmed above when We wrote that the division of goods which is effected by private ownership is ordained by nature itself and has for its purpose that created things may minister to man's needs in orderly and stable fashion. This principle must be constantly borne in mind if we would not wander from the path of truth.

57. Now, not every kind of distribution of wealth and property among men is such that it can satisfactorily, still less adequately, attain the end intended by God. Wealth therefore, which is constantly being augmented by social and economic progress, must be so distributed amongst the various individuals and classes of society that the common good of all, of which Leo XIII spoke, be thereby promoted. In other words, the good of the whole community must be safeguarded. By these principles of social justice one class is forbidden to exclude the other from a share in the profits. This law is violated by an irresponsible wealthy class who, in their good fortune, deem it a just state of things that they should receive everything and the laborer nothing. It is violated also by the propertyless class, when, strongly aroused because justice is ignored and too prone to vindicate improperly the one right well known to them, they demand for themselves all the fruits of produc-

³⁸ Encycl *Rerum Novarum*, p. 4.

tion. They are wrong in thus attacking and seeking the abolition of ownership and all profits deriving from sources other than labor, whatever be their nature or significance in human society, for the sole reason that they were not obtained by toil. In this connection it must be noted that the appeal made by some to the words of the Apostle: "If any man will not work, neither let him eat"³⁹ is as inept as it is unfounded. The Apostle is here passing judgment on those who refuse to work though they could and ought to do so; he admonishes us to use diligently our time and our powers of body and mind, and not to become burdensome to others as long as we are able to provide for ourselves. In no sense does he teach that labor is the sole title which gives a right to a living or to profits.⁴⁰

58. Each class, then, must receive its due share, and the distribution of created goods must be brought into conformity with the demands of the common good and social justice. For every sincere observer realizes that the vast differences between the few who hold excessive wealth and the many who live in destitution constitute a grave evil in modern society.

3. Uplifting the Proletariat

59. This is the aim which Our Predecessor urged as the necessary object of Our efforts: the uplifting of the proletariat. It calls for more emphatic assertion and more insistent repetition on the present occasion because these salutary injunctions of the Pontiff have not infrequently been forgotten, deliberately ignored, or deemed impractical, whereas they were both feasible and imperative. They have lost none of their force or wisdom for our own age, even though the horrible "pauperism" of the days of Leo XIII is less prevalent today. The condition of the workingmen has indeed been improved and rendered more equitable in many respects, particularly in the larger and more developed States, where the laboring class can no longer be said to be universally in misery and want. But after modern machinery and modern industry had progressed with astonishing speed and become common in many newly colonized countries as well as in the ancient civilizations of the Far East, the number of the dispossessed laboring masses, whose cries mount to heaven from these lands, increased exceedingly.

Moreover, there is the immense army of hired rural laborers, whose condition is depressed in the extreme, and who have no hope of ever "obtaining a share in the land."⁴¹ These, too, unless efficacious remedies be applied, will remain permanently in a proletarian condition.

³⁹ 2 Thess. iii. 10.

⁴¹ Encycl. *Rerum Novarum*. p. 21

⁴⁰ 2 Thess. iii. 8, 10.

60. It is true that there is a formal difference between pauperism and proletarianism. Nevertheless, the immense number of propertyless wage earners on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of "industrialism" are far from rightly distributed and equitably shared among the various classes of men.

Proletarian Conditions to be Overcome by Wage Earner Ownership

61. Every effort, therefore, must be made that at least in future only a fair share of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workingmen. The purpose is not that these become slack at their work, for man is born to labor as the bird to fly, but that by thrift they may increase their possessions and by the prudent management of the same may be enabled to bear the family burden with greater ease and security, being freed from that hand-to-mouth uncertainty which is the lot of the proletarian. Thus they will not only be in a position to support life's changing fortunes, but will also have the reassuring confidence that when their lives are ended, some little provision will remain for those whom they leave behind them.

62. These ideas were not merely suggested, but stated in frank and open terms by Our Predecessor. We emphasize them with renewed insistence in the present Encyclical. For unless efforts are made with all energy and without delay to put them into practice, let no one persuade himself that public order and the peace and tranquillity of human society can be defended effectively against agitators of revolution.

4. A Just Wage

63. This program cannot, however, be realized unless the propertyless wage earner be placed in such circumstances that by skill and thrift he can acquire a certain moderate ownership, as was already declared by Us, following the footsteps of Our Predecessor. But how can he ever save money, except from his wages and by living sparingly, who has nothing but his labor by which to obtain food and the necessities of life? Let Us turn, therefore, to the question of wages, which Leo XIII held to be "of great importance,"⁴² stating and explaining where necessary its principles and precepts.

Wage Contract Not Essentially Unjust

64. And first of all, those who hold that the wage contract is essentially unjust, and that in its place must be introduced the contract

⁴² *Encycl. Rerum Novarum*, p. 21.

of partnership, are certainly in error. They do a grave injury to Our Predecessor, whose Encyclical not only admits this contract, but devotes much space to its determination according to the principles of justice.

65. In the present state of human society, however, We deem it advisable that the wage contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways with significant advantage to both wage earners and employers. For thus the workers and executives become sharers in the ownership or management, or else participate in some way in the profits.

66. In estimating a just wage, not one consideration alone but many must be taken into account. According to the wise words of Leo XIII: "Before deciding whether wages are fair, many things have to be considered."⁴³

67. In this way he refuted the irresponsible view of certain writers who declare that this momentous question can easily be solved by the application of a single principle, and that not even a true one.

68. Entirely false is the principle, widely propagated today, that the worth of labor and therefore the return to be made for it, should equal the entire value added. Thus a right to the full product of his toil is claimed for the wage earner. How erroneous this is appears from what We have written above concerning capital and labor.

Individual and Social Character of Labor

69. The obvious truth is that in labor, especially wage labor, as in ownership, there is a social as well as a personal or individual aspect to be considered. For unless human society forms a truly social and organic body; unless labor be protected in the social and juridical order; unless the various forms of human endeavor, dependent one upon the other, are united in mutual harmony and mutual support; unless, above all, intellect, capital and labor are brought together in a common effort, man's toil cannot produce due fruit. Hence, if the social and individual character of labor be overlooked, it can be neither equitably appraised nor properly recompensed according to strict justice.

Three Things to Be Considered

70. From this double aspect, growing out of the very notion of human labor, follow important conclusions for the regulation and fixing of wages.

(a) Support of the Workingman and His Family

71. In the first place, the wage paid to the workingman should be sufficient for the support of himself and of his family.⁴⁴ It is in-

⁴³ Encycl. *Rerum Novarum*, p. 9.

⁴⁴ Encycl. *Casta Connubii*, Dec. 31, 1930, p. 116.

deed proper that the rest of the family contribute according to their power toward the common maintenance, as in the rural home or in the families of many artisans and small shopkeepers. But it is wrong to abuse the tender years of children or the weakness of woman. Mothers should especially devote their energies to the home and the things connected with it. Most unfortunate, and to be remedied energetically, is the abuse whereby mothers of families, because of the insufficiency of the father's salary, are forced to engage in gainful occupations outside the domestic walls to the neglect of their own proper cares and duties, particularly the education of their children.

Every effort must therefore be made that fathers of families receive a sufficient wage adequate to meet ordinary domestic needs. If in the present state of society this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee every adult workingman just such a wage. In this connection We might utter a word of praise for various systems devised and attempted in practice, by which an increased wage is paid in view of increased family burdens, and a special provision is made for special needs.

(b) The State of Business

72. The condition of any particular business and of its owner must also come into question in settling the scale of wages; for it is unjust to demand wages so high that an employer cannot pay them without ruin, and without consequent distress among the working people themselves. If the business makes smaller profit on account of bad management, want of enterprise or out-of-date methods, this is not a just reason for reducing the workingmen's wages. If, however, the business does not make enough money to pay the workman a just wage, either because it is overwhelmed with unjust burdens, or because it is compelled to sell its products at an unjustly low price, those who thus injure it are guilty of grievous wrong; for it is they who deprive the workingmen of the just wage, and force them to accept lower terms.

73. Let employers, therefore, and employed join in their plans and efforts to overcome all difficulties and obstacles, and let them be aided in this wholesome endeavor by the wise measures of the public authority. In the last extreme, counsel must be taken whether the business can continue, or whether some other provision should be made for the workers. The guiding spirit in this crucial decision should be one of mutual understanding and Christian harmony between employers and workers.

(c) Requirements of the Common Good

74. Finally, the wage level should be arrived at with the public economic welfare in mind. We have already shown how conducive it is to the common good that workers and executives be enabled, by setting aside that portion of their wages remaining after necessary expenses are met, to attain to a modest fortune. Another point, however, of no less importance and especially necessary these days, is that employment opportunities be provided those able and willing to work. This depends in large measure upon the scale of wages, which multiplies opportunities for work as long as it remains within proper limits, and reduces them if allowed to pass these limits. All are aware that a scale of wages too low, no less than a scale excessively high, causes unemployment. Now unemployment, particularly if widespread and of long duration, as We have been forced to experience it during Our Pontificate, is a dreadful scourge; it causes misery and temptation to the laborer, ruins the prosperity of nations, and endangers public order, peace and tranquillity the world over. To lower or raise wages unduly, with a view to private profit, and with no consideration for the common good, is contrary to social justice. This latter requires that by combining effort and good will to the extent possible, wages be so determined as to offer to the greatest number opportunities of employment and of securing for themselves suitable means of livelihood.

75. A reasonable relationship between different wages here enters into consideration. Intimately connected with this is a reasonable relationship between the prices obtained for the products of the various economic groups, agrarian, industrial, etc. Where such balance is preserved, man's various economic activities combine, as it were, into one single organism and become members of a common body, lending each other mutual help and service. For then only will the economic and social system be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue.⁴⁵

5. Reconstruction of the Social Order

76. What We have written thus far regarding a right distribution of property and a just scale of wages is concerned directly with the individual, and deals only indirectly with the social order. To this

⁴⁵ Cf. S. Thomas, *De Regimine Principum*, 1, 15; *Encycl. Rerum Novarum*, p. 21.

latter, however, Our Predecessor, Leo XIII, devoted special thought and care in his efforts to reconstruct and perfect it according to the principles of sound philosophy and the sublime precepts of the Gospel.⁴⁶

77. A happy beginning has here been made. But in order that what has been well begun may be rendered stable, that what has not yet been accomplished may now be achieved, and that still richer and brighter blessings may descend upon mankind, two things are particularly necessary: the reform of institutions and the correction of morals.

78. When We speak of the reform of institutions it is principally the State We have in mind. Not indeed that all salvation is to be hoped for from its intervention, but because on account of the evil of "individualism," as We called it, things have come to such a pass that the highly developed social life which once flourished in a variety of prosperous and interdependent institutions, has been damaged and all but ruined, leaving virtually only individuals and the State, with no little harm to the latter. But the State, deprived of a supporting social structure, and now encumbered with all the burdens once borne by the disbanded associations, is in consequence overwhelmed and submerged by endless affairs and responsibilities.

79. It is indeed true, as history clearly shows, that owing to the change in social conditions, much that was formerly done by small bodies can nowadays be accomplished only by large organizations. Nevertheless, it is a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry. So, too, it is an injustice and at the same time a grave evil and a disturbance of right order, to transfer to the larger and higher collectivity functions which can be performed and provided for by lesser and subordinate bodies. Inasmuch as every social activity should, by its very nature, prove a help to members of the body social, it should never destroy or absorb them.

80. The State authorities should leave to other bodies the care and expediting of business and activities of lesser moment, which otherwise become for it a source of great distraction. It then will perform with greater freedom, vigor and effectiveness, the tasks belonging properly to it, and which it alone can accomplish, directing, supervising, encouraging, restraining, as circumstances suggest or necessity demands. Let those in power, therefore, be convinced that the more faithfully this principle of "subsidiarity" is followed and a hierarchical order prevails among the various organizations,

⁴⁶ *En cycl. Rerum Novarum*, pp. 7, 8.

the more excellent will be the authority and efficiency of society, and the happier and more prosperous the condition of the commonwealth.

Harmony Between Ranks in Society

81. Now this is a major and pressing duty of the State and of all good citizens: to get rid of conflict between "classes" with divergent interests, and to foster and promote harmony between the various "ranks" or groupings of society.

82. It is necessary, then, that social policy be directed toward the re-establishment of functional groups. Society today continues in a strained and hence unstable and uncertain condition, for it relies upon "classes" with diverse interests and opposing each other, and hence prone to enmity and strife.

83. Labor, indeed, as has been well said by Our Predecessor in his Encyclical, is not a mere chattel, since the human dignity of the workingman must be recognized in it, and consequently it cannot be bought and sold like any piece of merchandise. None the less the demand and supply of labor divides men on the labor market into two classes, as into two camps, and the bargaining between these parties transforms this labor market into an arena where the two armies are engaged in combat. To this grave disorder which is leading society to ruin a remedy must evidently be applied as speedily as possible. But there cannot be question of any perfect cure, except this opposition be done away with, and well ordered members of the social body come into being: functional "groups," namely, binding men together not according to the position they occupy in the labor market, but according to the diverse functions which they exercise in society. For as nature induces those who dwell in close proximity to unite into municipalities, so those who practice the same trade or profession, economic or otherwise, constitute as it were fellowships or bodies. These groupings, autonomous in character, are considered by many to be, if not essential to civil society, at least a natural accompaniment thereof.

84. Order, as the Angelic Doctor well defines, is unity arising from the apt arrangement of a plurality of objects; hence, true and genuine social order demands various members of society, joined together by a common bond.⁴⁷ Such a bond of union is provided on the one hand by the common effort to employers and employees of one and the same "group" joining forces to produce goods or give service; on the other hand, by the common good which all "groups" should unite to promote, each in its own sphere, with friendly harmony. Now this union will become powerful and efficacious in

⁴⁷ S. Thomas, *Cont., Gent.*, 3, 71; Cf. *Summa Theol.* I, Q. 65: A. 2 C. C.

proportion to the fidelity with which the individuals and the "groups" strive to discharge their professional duties and to excel in them.

85. From this it is easy to conclude that in these associations the common interest of the whole "group" must predominate: and among these interests the most important is the directing of the activities of the group to the common good. Regarding cases in which interests of employers and employees call for special care and protection against opposing interests, separate deliberation will take place in their respective assemblies and separate votes will be taken as the matter may require.

86. It is hardly necessary to note that what Leo XIII taught concerning the form of political government can, in due measure, be applied also to vocational groups. Here, too, men may choose whatever form they please, provided that both justice and the common good be taken into account.⁴⁸

87. Just as the citizens of the same municipality are wont to form associations with diverse aims, which various individuals are free to join or not, similarly, those who are engaged in the same trade or profession will form free associations among themselves, for purposes connected with their occupations. Our Predecessor explained clearly and lucidly the nature of free associations. We are content, therefore, to emphasize this one point: not only is man free to institute such associations, legally and functionally of private character, but he also has the right of "freely adopting such organization and such rules as are judged best for the end in view."⁴⁹ The same liberty must be claimed for the founding of associations which extend beyond the limits of a single trade. Let those free associations which already flourish and produce salutary fruits make it the goal of their endeavors, in accordance with Christian social teaching to prepare the way and to do their part toward the realization of those more ideal vocational fellowships or "groups" which We have mentioned above.

Restoration of the Guiding Principle of Economic Life

88. Another and closely related aim should be kept in view. Just as the unity of human society cannot be built upon "class" conflict, so the proper ordering of economic affairs cannot be left to the free play of rugged competition. From this source, as from a polluted spring, have proceeded all the errors of the "individualistic" school. This school, forgetful or ignorant of the social and moral aspects of economic activities, regarded these as completely free and immune from any intervention by public authority, for they would have in the market place and in unregulated competition a prin-

⁴⁸ Encycl. *Immortale Dei*, Nov. 1, 1885.

⁴⁹ Encycl. *Reum Novarum*, p. 25.

ciple of self-direction more suitable for guiding them than any created intellect which might intervene. Free competition, however, though justified and quite useful within certain limits, cannot be an adequate controlling principle in economic affairs. This has been abundantly proved by the consequences that have followed from the free rein given to these dangerous individualistic ideals. It is therefore very necessary that economic affairs be once more subjected to and governed by a true and effective guiding principle. Still less can this function be exercised by the economic supremacy which within recent times has taken the place of free competition: for this is a headstrong and vehement power, which, if it is to prove beneficial to mankind, needs to be curbed strongly and ruled with prudence. It cannot, however, be curbed and governed by itself. More lofty and noble principles must therefore be sought in order to regulate this supremacy firmly and honestly: to wit, social justice and social charity.

To that end all the institutions of public and social life must be imbued with the spirit of justice, and this justice must above all be truly operative. It must build up a juridical and social order able to pervade all economic activity. Social charity should be, as it were, the soul of this order. It is the duty of the State to safeguard effectively and to vindicate promptly this order, a task it will perform the more readily if it free itself from those burdens which, as We stated above, are not properly its own.

89. Further, it would be well if the various nations in common counsel and effort strove to promote a healthy economic co-operation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other, and need one another's help.

90. If then the members of the social body be thus reformed, and if the true directive principle of social and economic activity be thus re-established, it will be possible to say, in a sense, of this body what the Apostle said of the Mystical Body of Christ: "The whole body (being closely joined and knit together through every joint of the system according to the functioning in due measure of each single part) derives its increase to the building up of itself in love."⁵⁰

91. Within recent times, as all are aware, a special syndical and corporative organization has been inaugurated which, in view of the subject of the present Encyclical, should now be briefly outlined and commented upon.

92. The State here grants legal recognition to the syndicate or union, and thereby confers on it some of the features of a monopoly, for in virtue of this recognition, it alone can represent respectively

workingmen and employers, and it alone can conclude labor contracts and labor agreements. Affiliation to the syndicate is optional for everyone; but in this sense only can the syndical organization be said to be free, since the contribution to the union and other special taxes are obligatory for all who belong to a given branch, whether workingmen or employers, and the labor contracts drawn up by the legal syndicate are likewise obligatory. True, it has been authoritatively declared that the juridically established syndicate does not preclude the existence of trade or professional associations not recognized in law.

93. The corporations are composed of representatives of the unions of workingmen and employers of the same trade or profession, and as genuine and exclusive instruments and institutions of the State they direct and co-ordinate the activities of the syndicates in all matters of common interest.

94. Strikes and lock-outs are forbidden. If the contending parties cannot come to an agreement, public authority intervenes.

95. Little reflection is required to perceive advantages in the institution thus summarily described: peaceful collaboration of the classes, repression of socialist organizations and efforts, the moderating authority of a special ministry.

But in order to overlook nothing in a matter of such importance, and in the light of the general principles stated above, as well as that of which We are now about to formulate, We feel bound to add that to Our knowledge there are some who fear that the State is substituting itself in the place of private initiative, instead of limiting itself to necessary and sufficient help and assistance. It is feared that the new syndical and corporative order possesses an excessively bureaucratic and political character, and that, notwithstanding the general advantages referred to above, it risks serving particular political aims rather than contributing to the restoration of social order and the improvement of the same.

96. We believe that to attain this last named lofty purpose for the true and permanent advantage of the commonwealth, there is need before and above all else of the blessing of God, and, in the second place of the co-operation of all men of good will. We believe, moreover, as a necessary consequence, that the end intended will be the more certainly attained the greater the contribution furnished by men of technical, professional and social competence, and, more still, by Catholic principles and their application. We look for this contribution, not to Catholic Action which has no intention of displaying any strictly syndical or political activities, but to Our sons, whom Catholic Action imbues with these principles and trains for the apostolate under the guidance and direction of the

Church. We refer to the Church, which in the above mentioned sphere, as in all others where moral questions are discussed and regulated, cannot forget or neglect the mandate as custodian and teacher given it by God.

97. However, all that We have taught about reconstructing and perfecting the social order will be of no avail without a reform of manners. Of this, history affords the clearest evidence. At one period there existed a social order which, though by no means perfect in every respect, corresponded nevertheless in a certain measure to right reason according to the needs and conditions of the times. That this order has long since perished is not due to the fact that it was incapable of development and adaptation to changing needs and circumstances, but rather to the wrong-doing of men. Men were hardened in excessive self-love and refused to extend that order, as was their duty, to the increasing numbers of the people; or else, deceived by the attractions of false liberty and other errors, they grew impatient of every restraint and endeavored to throw off all authority.

98. It remains for Us then to turn Our attention to the system of economic life which prevails and to its sharpest accuser, namely socialism. On these We shall pronounce a frank and just sentence; shall examine more closely the root of the present grave evils, and shall indicate the first and most necessary remedy, which lies in a reform of morals.

III MANY CHANGES SINCE LEO XIII

99. Since the time of Leo XIII important changes have taken place both in the economic system and in regard to socialism.

100. In the first place, it is obvious to all that the entire economic scene has greatly changed. You are aware, Venerable Brethren and Beloved Children, that Our Predecessor, of happy memory, had chiefly in mind that economic system in which were provided by different people the capital and labor jointly needed for production. He described it in a happy phrase: "Capital cannot do without labor, nor labor without capital."⁵¹

1. Changing Form of Economic Life

101. Leo XIII's whole endeavor was to adjust this economic system to the norms of right order. It is clear then that the system as such is not to be condemned. Surely it is not vicious of its very nature; but it violates right order whenever capital so employs the working or wage-earning classes as to divert business and economic activity entirely to its own arbitrary will and advantage without any regard to the human dignity of the workers, the social character of economic life, social justice and the common good.

⁵¹ *En cycl. Rerum Novarum*, p. 9

102. It is true that not even today does this economic system prevail exclusively. There exists another economic system which still embraces a vast and important body of men. Thus, for example, there is the whole group of farmers, to which belongs the major portion of the human race, providing for themselves honestly and honorably the means of livelihood. This system also has its problems and difficulties, as Our Predecessor noted a number of times in his Encyclical, and We have more than once mentioned in this Letter.

103. But it is the "capitalist" economic regime that, with worldwide diffusion of industry, has penetrated everywhere, particularly since the publication of Leo XIII's Encyclical. It has entered and pervaded the economic and social sphere even of those who live outside its ambit, influencing them, and, as it were, intimately affecting them by its advantages, inconveniences and vices.

104. When We turn Our attention, therefore, to the changes which this capitalistic economic order has undergone since the days of Leo XIII, We have regard to the interests, not of those only who live in countries where "capital" and industry prevail, but of the whole human race.

Domination Has Replaced Free Competition

105. In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure.

106. This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of the economy, so that no one dare breathe against their will.

107. This accumulation of power, a characteristic note of the modern economic order, is a natural result of unrestrained free competition which permits the survival of those only who are the strongest. This often means those who fight most relentlessly, who pay least heed to the dictates of conscience.

108. This concentration of power has led to a threefold struggle for domination. First, there is the struggle for dictatorship in the economic sphere itself; then, the fierce battle to acquire control of the State, so that its resources and authority may be abused in the economic struggles. Finally, the clash between States themselves.

This latter arises from two causes:—Because the nations apply their power and political influence, regardless of circumstances, to promote the economic advantages of their citizens; and because,

vice versa, economic forces and economic domination are used to decide political controversies between peoples.

Unfortunate Consequences

109. You assuredly know, Venerable Brethren and Beloved Children, and you lament the ultimate consequences of this individualistic spirit in economic affairs. Free competition has committed suicide; economic dictatorship has replaced a free market.

Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel and relentless in a ghastly measure. Furthermore, the intermingling and scandalous confusing of the duties and offices of civil authority and of the economy has produced grave evils, not the least of which has been a downgrading of the majesty of the State. The State which should be the supreme arbiter, ruling in queenly fashion far above all party contention, intent only upon justice and the common good, has become instead a slave, bound over to the service of human passion and greed. As regards the relations of nations among themselves, a double stream has issued forth from this one fountainhead; on the one hand, economic "nationalism" or even economic "imperialism"; on the other, a no less noxious and detestable "internationalism" or "international imperialism" in financial affairs, which holds that where a man's fortune is, there is his country.

Remedies

110. The remedies for these great evils We have indicated in the second part of the present Encyclical, where We explicitly dwell upon their doctrinal aspect. It will, therefore, be sufficient to recall them briefly here. Since the present economic system is based mainly upon capital and labor, it follows that the principles of right reason and Christian social philosophy regarding capital, labor and their mutual co-operation must be accepted in theory and reduced to practice. In the first place, due consideration must be had for the double character, individual and social, of capital and labor, in order that the dangers of individualism and of collectivism be avoided. The mutual relations between capital and labor must be regulated according to the laws of strict justice, called commutative justice, supported however by Christian charity. Free competition, and especially economic domination, must be kept within definite and proper bounds, and must be brought under effective control of the public authority, in matters pertaining to the latter's competence. The public institutions of the nations should be such as to make all human society conform to the requirements of the common good, that is, the norm of social justice. If this is done, that very important part of social life, the economic system, will of necessity be restored to sanity and right order.

2. Changes in Socialism

111. No less profound than the change in the general economy, has been the development occurring within socialism since the days when Leo XIII contended with this latter. At that time socialism could be termed a single system, generally speaking, and one which defended definite and coherent doctrines. Today, indeed, it has for the most part split into two opposing and hostile camps. Neither of them, however, has abandoned socialism's fundamental principles, which do not accord with Christian belief.

(a) The More Violent Section, Communism

112. One section of socialism has gone through a change comparable to that experienced by the capitalistic economy, as We indicated above, and has degenerated into "communism." Now communism teaches and pursues a twofold aim: merciless class warfare and the complete abolition of private ownership. This it does, not in secret and by hidden methods, but openly, frankly, and by every means, even the most violent. To obtain these ends, it shrinks from nothing and fears nothing, and when it comes to power, it shows itself cruel and inhuman, in a manner unbelievable and monstrous. Witness to this are the tragic ruins and destruction which communism has left throughout the vast reaches of Eastern Europe and Asia. Moreover, the antagonism and open hostility it has shown Holy Church and even God Himself, are, alas! well proven by facts and known to all. We do not think it necessary to warn upright and faithful children of the Church against the impious and nefarious character of communism. But We cannot contemplate without sorrow the heedlessness of those who seem to make light of these imminent dangers and with stolid indifference allow the propagation far and wide of those doctrines which seek by violence and bloodshed the destruction of all society. Even more severely must be condemned the foolhardiness of those who neglect to remove or modify such conditions as exasperate the minds of the people, and so prepare the way for the overthrow and ruin of the social order.

(b) More Moderate Socialism

113. The other section, which has retained the name of "socialism," is much less radical in its views. Not only does it condemn recourse to physical force: it even mitigates and moderates to some extent class warfare and the abolition of private property. It does not reject them entirely. It would seem as if socialism were afraid of its own principles and of the conclusion drawn therefrom by the communists, and in consequence were moving toward the truth

which Christian tradition has always held in respect; for it cannot be denied that its programs often strikingly approach the just demands of Christian social reformers.

A Retreat from Class War and Abolition of Property

114. Class war, provided it abstains from enmities and mutual hatred, is changing gradually to an honest discussion of differences, based upon a concern for justice. If this is by no means the blessed social peace which we all long for, it can be and must be an approach toward the mutual co-operation of "groups." The war declared against private ownership has also abated more and more. In such a way that nowadays it is not really the possession of the means of production which is attacked but that type of social authority, which, in violation of all justice, has been seized and usurped by the owners of wealth. This authority in fact belongs, not to the individual owners, but to the State.

If these changes continue, it may well come about that gradually the tenets of mitigated socialism will no longer be different from the program of those who seek to reform human society according to Christian principles.

For it is rightly contended that certain forms of property must be reserved to the State, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large.

115. Just demands and desires of this kind contain nothing opposed to Christian truth, nor are they in any sense peculiar to socialism. Those therefore who look for nothing else, have no reason for becoming socialists.

Possibility of a Middle Course

116. It must not be imagined however that all the socialist sects or factions which are not communist have in fact or in theory uniformly returned to this reasonable position. For the most part they do not reject class warfare and the abolition of property, but merely are more moderate in regard to them. Now, when false principles are thus mitigated and in some sense waived, the question arises, or is unwarrantably proposed in certain quarters, whether the principles of Christian truth also could not be somewhat moderated and attenuated, so as to meet socialism, as it were, halfway upon common ground. Some are engaged by the empty hope of gaining in this way the socialists to our cause. But such hopes are vain. Those who wish to be apostles among the socialists should preach the Christian truth whole and entire, openly and sincerely, without any connivance with error. If they wish in truth to be heralds of

the Gospel, let their endeavor be to convince socialists that their demands, in so far as they are just, are defended much more cogently by the principles of Christian faith, and are promoted much more efficaciously by the power of Christian charity.

117. But what if, in questions of class war and private ownership, socialism were to become so mitigated and amended, that nothing reprehensible could any longer be found in it? Would it by that very fact have laid aside its character of hostility to the Christian religion? This is a question which holds many minds in suspense; and many are the Catholics who, realizing clearly that Christian principles can never be either sacrificed or minimized, seem to be raising their eyes toward the Holy See, and earnestly beseeching Us to decide whether or not this form of socialism has retracted so far its false doctrines that it can now be accepted without the loss of any Christian principle, and be baptized into the Church. In Our fatherly solicitude We desire to satisfy these petitions, and We pronounce as follows: whether socialism be considered as a doctrine, or as a historical fact, or as a "movement," if it really remain socialism, it cannot be brought into harmony with the dogmas of the Catholic Church, even after it has yielded to truth and justice in the points We have mentioned; the reason being that it conceives human society in a way utterly alien to Christian truth.

Socialism Conceives Society and Social Character of Man Foreign to Christian Truth

118. According to Christian doctrine, Man, endowed with a social nature, is placed here on earth in order that he may spend his life in society, and under an authority ordained by God, that he may develop and evolve to the full all his faculties to the praise and glory of his Creator; and that, by fulfilling faithfully the duties of his station, he may attain to temporal and eternal happiness. Socialism, on the contrary, entirely ignorant of or unconcerned about this sublime end both of individuals and of society, affirms that living in community was instituted merely for the sake of advantages which it brings to mankind.

119. Goods are produced more efficiently by a suitable distribution of labor than by the scattered efforts of individuals. Hence the socialists argue that economic production, of which they see only the material side, must necessarily be carried on collectively, and that because of this necessity men must surrender and submit themselves wholly to society with a view to the production of wealth. Indeed, the possession of the greatest possible amount of temporal goods is esteemed so highly, that man's higher goods, not excepting liberty, must, they claim, be subordinated and even sacrificed to

the exigencies of efficient production. They affirm that the loss of human dignity, which results from these "socialized" methods of production, will be easily compensated for by the abundance of goods produced in common and accruing to the individual who can turn them at his will to the comforts and culture of life. Society, therefore, as socialism conceives it, is, on the one hand, impossible and unthinkable without the use of compulsion of the most excessive kind: on the other it fosters a false liberty, since in such a scheme no place is found for true social authority, which is not based on temporal and material advantages, but descends from God alone, the Creator and Last End of all things.⁵²

Catholic and Socialist Are Opposing Terms

120. If, like all errors, socialism contains a certain element of truth (and this the Sovereign Pontiffs have never denied), it is nevertheless founded upon a doctrine of human society peculiarly its own, which is opposed to true Christianity. "Religious socialism," "Christian socialism" are expressions implying a contradiction in terms. No one can be at the same time a sincere Catholic and a true socialist.

Cultural Socialism

121. All that We have thus far laid down and established by Our sovereign authority bears application also to a certain new socialist phenomenon, hitherto little known, but nowadays common to many sections of socialism. Its main aim is the formation of minds and manners. Under the appearance of friendship, it attracts little children in particular and attaches them to itself, though its activity extends to all the people, to make of them convinced socialists, upon whom to build a society modeled on socialistic principles.

122. In Our Encyclical Letter *Divini Illius Magistri*,⁵³ We have expounded at length the true principles on which Christian education rests and the end which it pursues. The contradiction between these and the actions and aims of cultural socialism is so clear and evident as to require no comment. Nevertheless, the formidable dangers which this form of socialism brings in its train seem to be ignored or underestimated by those who are little concerned to resist it with strength and zeal, as the gravity of the situation demands.

It is a duty of Our pastoral office to warn these men of the grave danger which threatens. Let us bear in mind that the parent of this cultural socialism was liberalism, and that its offspring will be "bolshevism."

⁵² Encycl. *Diuturnum Illud*, June 29, 1881.

⁵³ Encycl. *Divini Illius Magistri*, Dec. 31, 1929.

Catholic Deserters to Socialism

123. This being so, you can understand, Venerable Brethren and Beloved Children, with what grief We perceive, in certain countries particularly, not a few of Our children, who, while still preserving, as We are convinced, their true faith and good will, have deserted the camp of the Church and passed over to the ranks of socialism. Some openly boast of its name and profess socialistic doctrines; others, either through indifference or even almost in spite of themselves, join associations which, in theory or in fact, are socialist.

124. In Our paternal solicitude, therefore, We have mediated and sought to understand what can have been the reason of their going so far astray; and We seem to hear what many of them allege in excuse: the Church and those professing attachment to the Church favor the rich and neglect workingmen and have no care for them: they were obliged therefore in their own interest to join the socialist ranks.

125. What a lamentable fact, Venerable Brethren and Beloved Children, that there have been, and that there are even now some who, while professing the Catholic Faith, are well-nigh unmindful of that sublime law of justice and charity which binds us not only to give each man his due, but to succor our brethren as Christ Our Lord Himself: worse still, that there are those who out of greed for gain are not ashamed to oppress the workingman. Indeed there are some who can abuse religion itself, cloaking their own unjust imposition under its name, that they may protect themselves against the clearly just demands of their employees.

We shall never desist from gravely censuring such conduct. Such men are the cause that the Church, without deserving it, may have the appearance and be accused of taking sides with the wealthy, and of being little moved by the needs and sufferings of the disinherited. That these appearances and these accusations are undeserved and unjust, the whole history of the Church clearly shows. The very Encyclical, the anniversary of which We are celebrating, affords the clearest evidences that these calumnies and contumelies have been most unfairly directed at the Church and her teaching.

An Invitation to Return

126. But We are far indeed from being exasperated by these injustices or dejected by Our pastoral sorrow. We have no wish to drive away or repel Our children who have been so unhappily deceived, and who are wandering so far from the paths of truth and salvation. On the contrary, We invite them with all possible solicitude to return to the maternal bosom of the Church. God grant that they listen to Our voice. God grant that whence they set out, thither

they may return, to their father's house: that where their true practice, their true place is, there they may remain, among the ranks of those who, zealously following the directions promulgated by Leo XIII and solemnly repeated by Ourselves, unremittently endeavor to reform society according to the mind of the Church on a firm basis of social justice and social charity. Let it be their firm persuasion that nowhere, even on earth, can they find an ampler happiness than in company with Him, who being rich became poor for our sakes. That through His poverty we might become rich: ⁵⁴ Who was poor and in labors from His youth: ⁵⁵ Who invites to Himself all who labor and are burdened that He may refresh them bounteously in the love of His heart: ⁵⁶ Who, in fine, without any respect for persons, will require more of him to whom more has been given, and "will render to everyone according to his conduct." ⁵⁷

3. Moral Renovation

127. However, if We examine matters diligently and thoroughly We shall perceive clearly that this longed-for social reconstruction must be preceded by a profound renewal of the Christian spirit, from which so many of those engaged in economic activity have in many places unhappily departed. Otherwise, all Our endeavors will be futile, and Our social edifice will be built, not upon a rock, but upon shifting sand.⁵⁸

128. We have passed in review, Venerable Brethren and Beloved Children, the state of the modern economic world, and have found it suffering from the greatest evils. We have investigated anew socialism and communism, and have found them, even in their mitigated forms, far removed from the precepts of the Gospel.

129. "And if society is to be healed now"—We use the words of Our Predecessor—"in no way can it be healed save by a return to Christian life and Christian institutions," ⁵⁹ for Christianity alone can apply an efficacious remedy for the excessive solicitude for transitory things, which is the origin of all vices. When men are fascinated and completely absorbed in the things of the world, it alone can draw away their attention and raise it to Heaven. And who will deny that this remedy is not urgently needed by society?

Chief Disorder of the Modern World: Ruin of Souls

130. For most men are affected almost exclusively by temporal upheavals, disasters and ruins. Yet if we view things with Christian eyes, and we should, what are they all in comparison with the ruin of souls?

⁵⁴ 2 Cor. viii. 8.

⁵⁶ Cf. Matt. xi. 28.

⁵⁸ Matt. vii. 24, 27.

⁵⁵ Cf. Ps. lxxvii. 16.

⁵⁷ Luke xii. 48; Matt. xvi. 27.

⁵⁹ *Encycl. Rerum Novarum*, p. 12.

Nevertheless, it may be said with all truth that nowadays the conditions of social and economic life are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary, namely their eternal salvation.

131. Constituted pastor and protector of these innumerable sheep by the Prince of Pastors who redeemed them by His blood, We can scarcely restrain Our tears when We reflect upon the dangers which threaten them. Our pastoral office, moreover, reminds Us to search constantly, with paternal solicitude, for means of coming to their assistance, appealing to the unwearrying zeal of others who are bound to this cause by justice and charity. For what will it profit men that a more prudent distribution and use of riches make it possible for them to gain even the whole world, if thereby they suffer the loss of their own souls? ⁶⁰ What will it profit to teach them sound principles in economics, if they permit themselves to be so swept away by selfishness, by unbridled and sordid greed, that "hearing the Commandments of the Lord, they do all things contrary"? ⁶¹

Cause of the Loss of Souls

132. The fundamental cause of this defection from the Christian law in social and economic matters, and of the apostasy of many workmen from the Catholic Faith which has resulted from it, is the disorderly affection of the soul, a sad consequence of original sin, the source of these and of all other evils. By original sin the marvelous harmony of man's faculties has been so deranged that now he is easily led astray by low desires, and strongly tempted to prefer the transient goods of this world to the lasting goods of heaven.

Hence comes that unquenchable thirst for riches and temporal possessions, which at all times has impelled men to break the law of God and trample on the rights of their neighbors; but the condition of the economic world today lays more snares than ever for human frailty. For the uncertainty of economic life and especially of current conditions demands the keenest and most unceasing straining of energy on the part of those engaged therein; and as a result, some have become so hardened against the stings of conscience as to hold all means good which enable them to increase their profits, and to safeguard against sudden changes of fortune the wealth amassed by unremitting toil. Easy returns, which an open market offers to any one, lead many to interest themselves in trade and exchange, their one aim being to make clear profits with the least labor. By their unchecked speculation prices are raised and lowered out of mere greed for gain, making void all the most prudent calculations of producers.

60 Cf. Matt. xvi. 26.

61 Cf. Judges ii. 17.

The regulations legally enacted for corporations, with their divided responsibility and limited liability, have given occasion to abominable abuses. The greatly weakened accountability makes little impression, as is evident, upon the conscience. The worst injustices and frauds take place beneath the obscurity of the common name of a corporative firm. Boards of directors proceed in their unconscionable methods even to the violation of their trust in regard to those whose savings they administer. In the last place must still be mentioned the unscrupulous but well-calculated speculation of men who, without seeking to answer real needs, appeal to the lowest human passions. These are aroused in order to turn their satisfaction into gain.

133. A stern insistence on the moral law, enforced with vigor by civil authority, could have dispelled or perhaps averted these enormous evils. This, however, was too often lamentably wanting. For at the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic teaching alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice.

134. As a result, a much greater number than ever before, solely concerned with adding to their wealth by any means whatsoever, sought their own selfish interests above all things; they had no scruple in committing the gravest injustices against others.

Those who first entered upon this broad way which leads to destruction,⁶² easily found many imitators of their iniquity because of their manifest success, their extravagant display of wealth, their derision of the scruples of more delicate consciences and the crushing of more cautious competitors.

135. With the leaders of the economy abandoning the true path, it is not surprising that in every country multitudes of workingmen, too, sank in the same morass: all the more so, because very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed, without the slightest thought of higher interests. The mind shudders if we consider the frightful perils to which the morals of workers (of boys and young men particularly), and the virtue of girls and women are exposed in modern factories; if we recall how the present economic situation and above all the disgraceful housing conditions prove obstacles to the family tie and family life; if we remember the insuperable difficulties placed in the way of a proper observance of the holy days.

How universally has the true Christian spirit become impaired; which formerly produced such lofty sentiments even in uncultured and illiterate men! In its stead, man's one solicitude is to obtain

⁶² Cf. Matt. vii. 13.

his daily bread in any way he can. And so bodily labor, which was decreed by Providence for the good of man's body and soul even after original sin has everywhere been changed into an instrument of strange perversion: for dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded.

The Remedies

(a) Christian Norms of Economic Life

136. Economic life must be inspired by Christian principles. For this pitiable ruin of souls, which if it continue, will frustrate all efforts to reform society,⁶³ there can be no other remedy than a frank and sincere return to the teaching of the Gospel. Men must observe anew the precepts of Him who alone has the words of eternal life, words which, even though heaven and earth be changed, shall not pass away.⁶⁴

All those versed in social matters demand a rationalization of economic life which will restore a sound and true order. But this order, which We Ourselves desire and make every effort to promote, will necessarily be quite faulty and imperfect, unless all man's activities harmoniously unite to imitate and, as far as is humanly possible, attain the marvelous unity of the divine plan. This is the perfect order which the Church preaches, with intense earnestness, and which right reason demands: which places God as the first and supreme end of all created activity, and regards all created goods as mere instruments under God, to be used only in so far as they help toward the attainment for our supreme end.

Nor is it to be imagined that remunerative occupations are thereby belittled or deemed less consonant with human dignity. On the contrary, we are taught to recognize and reverence in them the manifest will of God the Creator, who placed man upon earth to work it and use it in various ways in order to supply his needs. Those who are engaged in production are not forbidden to increase their fortunes in a lawful and just manner: indeed it is just that he who renders service to society and develops its wealth should himself have his proportionate share of the increased public riches, provided always that he respects the law of God and the rights of his neighbor, and uses his property in accord with faith and right reason. If these principles be observed by all, everywhere and at all times, not merely the production and acquisition of goods, but also the use of wealth, now so often uncontrolled, will within a short time be brought back again to the standards of equity and just distribution.

Mere sordid selfishness, which is the disgrace and the great crime of the present age, will be opposed in very deed by the

63 Cf. John vi. 69.

64 Cf. Matt. xxiv. 35.

kindly and forceful law of Christian moderation, whereby man is commanded to seek first the Kingdom of God and His justice, confiding in God's liberality and definite promise that temporal goods also, so far as it is necessary, will be added unto him.⁶⁵

(b) Role of Charity

137. Now, in effecting this reform, charity "which is the bond of perfection,"⁶⁶ must play a leading part. How completely deceived are those inconsiderate reformers, who zealous only for commutative justice, proudly disdain the help of charity. Charity cannot take the place of justice unfairly withheld, but, even though a state of things be pictured in which every man receives at last all that is his due, a wide field will nevertheless remain open for charity. For, justice alone, even though most faithfully observed, can remove indeed the cause of social strife, but can never bring about a union of hearts and minds. Yet this union, binding men together, is the main principle of stability in all institutions, no matter how perfect they may seem, which aim at establishing social peace and promoting mutual aid. In its absence, as repeated experience proves, the wisest regulations come to nothing. Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are one body in Christ and "severally members one of another,"⁶⁷ so that "if one member suffers anything, all the members suffer with it."⁶⁸ Then the rich and others in power will change their former negligence of their poorer brethren into solicitous and effective regard; will listen with kindly feeling to their just complaints, and will readily forgive them the faults and mistakes they possibly make. Workingmen, too, will lay aside all feelings of hatred or envy, which the instigators of social strife arouse so skillfully. Not only will they cease to feel weary of the position allotted them by divine providence in human society; they will become proud of it, well aware that every man by doing his duty is working usefully and honorably for the common good, and is following in the footsteps of Him, who, being in the form of God, chose to become a Carpenter among men, and to be known as the Son of a Carpenter.

A Difficult Task

138. Because of this new diffusion throughout the world of the Gospel spirit, which is a spirit of Christian moderation and of universal charity, We confidently look forward to that complete and much desired renewal of human society, and to "the Peace of Christ in

⁶⁵ Cf. Matt. vi. 33.
⁶⁷ Rom. xii. 5.

⁶⁶ Coloss. iii. 14.
⁶⁸ 1 Cor. xii. 26.

the Kingdom of Christ," to which We firmly resolved at the very beginning of Our Pontificate to devote all Our care and all Our pastoral solicitude.⁶⁹ You, Venerable Brethren, who by ordinance of the Holy Spirit rule with Us the Church of God,⁷⁰ are laboring strenuously and with admirable zeal in all parts of the world, not exclusive of the sacred missions among unbelievers, toward this same end of capital importance and necessity today. Receive your well-deserved meed of praise: and with you all those, of the clergy and laity, whom We rejoice to see daily taking part in this great work and affording valuable help; Our beloved sons devoted to Catholic Action, who with extraordinary zeal aid Us in the solution of social problems, in so far as the Church in virtue of her divine institution has the right and the duty to concern herself with them. With repeated insistence We exhort all these in the Lord to spare no labor and be overcome by no difficulty, but daily more to take courage and be valiant.⁷¹

The task We propose to them is truly difficult, for well do We know that many are the obstacles to be overcome on either side, whether among the higher classes of society or the lower. Still, let them not lose heart, nor in any way allow themselves to be diverted by any art from their purpose. To face stern combats is the part of a Christian: and to endure labor is the lot of those, who, as good soldiers of Christ,⁷² follow closely in His footsteps.

139. Relying therefore solely on the assistance of Him who "will have all men be saved,"⁷³ let us devote all our energies to helping those unhappy souls who are turned away from God; let us withdraw them from the temporal cares in which they are too much involved, and teach them to aspire with confidence to things that are eternal. At times, indeed, this will be easier to accomplish than appears at first sight: for if in the depths of even the most abandoned hearts lurk, like sparks beneath the ashes, spiritual forces of unexpected strength—a clear testimony of a "naturally Christian soul"—how much more then must these abide in the hearts of the many who largely through ignorance and unfavorable surroundings have wandered into error!

140. For the rest, the associations of the workingmen themselves provide glad signs of coming social reconstruction. To the great joy of Our heart We discern among them great numbers of young workers who listen readily to the call of divine grace and strive with splendid zeal to win their fellows to Christ. No less praise is due to those leaders of workingmen's organizations who, sacrificing their own interests, and anxious only for the good of their compan-

69 *Encycl. Ubi Arcano*. Dec. 23, 1922.

71 Cf. Deut. xxxi. 7.

73 1 Tim. ii. 4.

70 Cf. Acts xx. 28.

72 2 Tim. ii. 3.

ions, strive with prudence to bring their just demands into harmony with the prosperity of their entire professional group, nor by any obstacle or misgiving do they permit themselves to be deterred from this noble task. Further, many young men, destined soon by reason of their talents or their wealth to hold distinguished places in the foremost ranks of society, are studying social matters with growing earnestness. These youths encourage the fairest hopes that they will devote themselves wholly to social reforms.

The Course to Be Followed

141. Present circumstances, therefore, Venerable Brethren and Beloved Children, indicate clearly the course to be followed. Nowadays, as more than once in the history of the Church, we are confronted with a world which in large measure has almost fallen back into paganism. In order to bring back to Christ these whole classes of men who have denied Him, we must gather and train from amongst their very ranks auxiliary soldiers of the Church, men who know their mentality and their aspirations, and who with kindly fraternal charity will be able to win their hearts. Undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should themselves be employers and merchants.

142. It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles, among workingmen and among employers. No easy task is here imposed upon the clergy, wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters. It is particularly necessary, however, that they whom you specially select and devote to this work show themselves endowed with a keen sense of justice ready to oppose with real manly constancy unjust claims and unjust actions; that they avoid every extreme with consummate prudence and discretion; above all, that they be thoroughly imbued with the charity of Christ, which alone has power to incline men's hearts and wills firmly and gently to the laws of equity and justice. This course, already productive of success in the past, we must follow now with alacrity.

143. Further, We earnestly exhort in the Lord the beloved sons who are chosen for this task, to devote themselves wholeheartedly to the formation of the men entrusted to them. In the execution of this most priestly and apostolic work, let them make opportune use of the powerful resources of Christian training, by instructing youth, by founding Christian associations, by forming study circles on Christian lines.

Above all, let them hold in high esteem and employ with diligence for the benefit of their disciples the spiritual exercises, a most precious means of personal and of social reform, as We said in Our Encyclical *Mens Nostra*. These exercises We declared in express terms to be most useful for the laity in general and especially for workingmen, and We warmly recommend them; for in that school of the spirit not only are excellent Christians formed, but real apostles of every state of life are trained and enkindled with the fire of the heart of Christ. From that school they will go forth, as the Apostles from the Cenacle in Jerusalem, strong in faith, unconquerable in steadfastness under trials, aflame with zeal, eager only for the spread in every way of the Kingdom of Christ.

144. And in truth, the world has nowadays sore need of valiant soldiers of Christ, who strain every thew and sinew to preserve the human family from the dire havoc which would befall it were the teachings of the Gospel to be flouted, and a social order permitted to prevail, which spurns no less the laws of nature than those of God. For herself the Church of Christ, built upon the solid rock, has nothing to fear, for she knows that the gates of hell shall not prevail against her:⁷⁴ and the experience of centuries has taught her that storms, even the most violent, pass, leaving her stronger and triumphantly victorious. But her maternal bosom cannot but be stirred at the thought of the countless ills which tempests of the world occasion to so many thousands; at the thought, above all, of the immense spiritual evils which ensue, entailing the eternal ruin of so many souls redeemed by the Blood of Christ.

145. No stone, then, must be left unturned to avert these grave misfortunes from human society.

Toward this one aim we must tend all our effort and endeavor, supported by assiduous and fervent prayers to God. For, with the assistance of divine grace, the destiny of the human family lies in our hands.

146. Let us not permit, Venerable Brethren and Beloved Children, the children of this world to seem wiser in their generation than we, who by God's goodness are children of light.⁷⁵ We see these men cunningly select and train resolute disciples, who spread their false doctrines daily more widely amongst men of every station and of every clime.

And when it becomes a question of attacking more vehemently the Church of Christ, we see them lay aside their internal quarrels, link up harmoniously into a single battle-line, and strive with united force toward this common aim.

⁷⁴ Matt. xvi. 18.

⁷⁵ Luke xvi. 8.

147. No one indeed is unaware of the many and splendid works in the social and economic field, as well as in education and religion, laboriously set in motion with indefatigable zeal by Catholics. But this admirable and self-sacrificing activity not infrequently loses some of its effectiveness by being directed into too many different channels. Let, then, all men of good will stand united. Let all those who, under the pastors of the Church, wish to fight this good and peaceful fight of Christ, as far as talents, powers and station allow, strive to play their part in the Christian renewal of human society, which Leo XIII inaugurated in his immortal Encyclical *Rerum Novarum*. Let them seek, not themselves and the things that are their own, but the things that are Jesus Christ's.⁷⁶ Let them not urge their own ideas with undue persistence, but be ready to abandon them, however admirable, should the greater common good seem to require it: that in all and above all Christ may reign and rule, to whom be "honor and glory and dominion forever and ever."⁷⁷

148. That this happy result may be attained, Venerable Brethren and Beloved Children, We impart to you all members of the great Catholic family entrusted to Our care, but with special affection of Our heart to artisans and other workingmen engaged in manual labor, by Divine Providence committed to Us in a particular manner, and to Christian employers and managers, with paternal affection, the Apostolic Benediction.

Given at Rome, at Saint Peter's the fifteenth day of May, in the year 1931, the tenth of Our Pontificate.

PIUS PP. XI.

⁷⁶ Phil. ii. 21.

⁷⁷ Apoc. v. 13.

DISCUSSION CLUB OUTLINE

(Numerals indicate pages.)

I

This encyclical commemorates the fortieth anniversary of the issuance of *Rerum Novarum* by Leo XIII. Hence its title. Industrial development had reached the stage in 1891 where the wealth of the world was in the hands of the few, while many endured a lot not much better than slavery. The wealthy looked on this condition as inevitable from economic causes and were content to allow charity to relieve the condition of the unfortunate. As if charity could make up for the open violation of justice, a violation often sanctioned by human laws. On the other hand the working classes galled by the yoke of oppression sought a remedy in the destruction of the social order. Others, who still retained Christian principles, called for a radical reform. This was the attitude of many Catholics, priests and laymen who refused to accept the unjust distribution of wealth as the plan of an ill-wise Creator. These good-intentioned men did not know where to turn for a remedy. The eyes of all turned, as often before, to the Chair of Peter. The Pope in virtue of his supreme teaching power issued his famous encyclical to the Universal Church and to all the world pointing the way to the solution of the pressing social problem. Fearlessly the Supreme Pontiff espoused the cause of the oppressed workers of the world. He appealed to neither laissez-faire nor socialism, but to the Gospel of Christ, to religion, to the Church. Rooting his doctrine on the changeless principles of right reason and divine revelation, he proclaimed with the fullness of his teaching power, the relative rights and mutual duties of Capital and Labor, and indicated the parts to be taken by the Church, the State and the persons concerned. All who were alive to the crying social needs welcomed the papal pronouncement. Some, even Catholics, hesitated to accept it in its entirety as it shattered the idols of Liberalism and swept aside old prejudices. In truth it was a social philosophy ahead of its time. Now forty years later we wish to recall the benefits derived from that famous pronouncement, to vindicate its social and economic teaching, and to develop more fully some of its points. We shall expose the weaknesses of economic life and the root of the present social disorder for which there is but one remedy, a return to Christian morals (125-131).

QUESTIONS

- What is the occasion of the issuance of the present encyclical?
- What was the situation calling for the *Rerum Novarum* of Leo XIII?
- How did the affluent look on the unequal distribution of wealth in 1891?
- What was the attitude of the workers on the situation?
- How had laissez-faire failed?
- Why did Leo XIII comment on an economic question?
- On what did he base his solution?
- How was his message received by Catholics and others?
- What is the purpose of the present encyclical?

II

The social history of the past forty years has been influenced by Leo's encyclical. He pleaded for the Church to contribute to the cause of reconstructing the social order and during these years the Church through Leo himself and his successors has been most active in urging the economic doctrine of the *Rerum Novarum*. A truly Christian social study has been developed and continues to progress. It reaches not only Catholics but those outside the Fold. Its influence is felt in the growth of social legislation. It has become truly "a standard set up unto the nations." It has been of incalculable benefit in raising the position of the workers. With regard to the State, Leo insisted on the common good being procured and special effort made to aid those who needed aid most. In fact Leo's teaching completely overthrew those tenets of Liberalism that prevented effective government action on the mutual rights and duties of Labor and Capital. As a result there has arisen a new branch of jurisprudence whose aim is the defense of the rights of the worker, which stem from his dignity as a man and a Christian. Moreover, workers and employers have caught the ideal of the Leonine message and grouped together in many instances to mutual betterment. The right and value of unionism, denied by Liberalism and by many who as Catholics were tainted by a false philosophy, was so clearly insisted upon by Leo that no one today would challenge this right. The true ideal of unionism Leo stated is "to help each worker better his condition to the utmost in body, soul and property." And yet he reminded all that "they must pay special attention to the duties of religion and morality and that social betterment should have this chiefly in view." Catholic associations have been formed and where this has not been possible Catholics have been trained in Christian social principles so they are in a position to influence policy on economic life. The growth of organization in all departments of the social body is due to a great extent to Leo's clear doctrine. Truly we may call the *Rerum Novarum* the Magna Charta of the social order. It is our endeavor in the present encyclical to clear up certain doubts that have arisen in interpreting the *Rerum Novarum*, and to apply its principles more precisely to the needs of the present time (131-138).

QUESTIONS

- How has social history been influenced by the *Rerum Novarum*?
- What has been its effect in the Church, and in the attitude of the State?
- How has it affected the position of the worker during these forty years?
- What effect has it had on the doctrine of laissez-faire?
- What new branch of jurisprudence is it responsible for?
- How has it influenced the principle of unionism?
- What did Leo say was the purpose of the workers' union?
- What should social betterment have chiefly in view?
- How is the *Rerum Novarum* the Magna Charta of the social order?
- What purpose has Pius XI in view in the present encyclical?

III

It is the right and duty of the Supreme Pastor to comment on social and economic problems. For these problems touch on moral conduct. There is no ironclad separation between economic life and right living. If moral law

is obeyed economic aims will fit into the best interests of man. We begin by vindicating as Leo did the right of property. It is a right that man gets from God and it bears an individual and social aspect. For it regards individuals and must regard also the common good. If the public or social characteristic of ownership is denied we fall into the error of individualism, and if we scout the individual right we lapse into some form of collectivism. The right of property must be distinguished from its use. It is not an unlimited right but must be used in harmony with the rights of others. From the twofold character of ownership (individual and social) it is evident that men cannot be merely self-regarding but must think of the common good. Provided that the natural and divine laws are observed, it is the function of government to determine the limits of the property right. And when civil authority adjusts ownership to meet the needs of the common good it is the true friend not the enemy of property owners. For it thereby prevents abuses that would finally lead to its own destruction. Disposal of superfluous income, for example, cannot be left solely to personal discretion. Again it must be remembered that no nation has grown great without the toil of all its citizens, employers and employees. Capital cannot do without labor, nor labor without capital. It is false to ascribe the results of their efforts to either part exclusively, and it is unjust for either to claim all the profits. Capital for too long has claimed the major part leaving to the laborer only the minimum sufficient for existence and the continuance of his class. This was the theory of the Liberal Manchester School of economics and while its unjust practice was not universal, it must be said that the common drift of economic and social philosophy was in its direction. In opposition to this error there sprang up an equally false theory that all products and profits, except those necessary for replacement and repair of invested capital belonged by every right to the worker. This is even a more subtle error than the extremes of socialism or communism (138-144).

QUESTIONS

Why has the Pope the right to speak on economic questions?

Whence comes the right to own property?

Is this right unlimited?

What is meant by its social aspect?

What is government's function in relation to this right?

How do various classes contribute to a nation's prosperity?

What law governs the use of superfluous income?

May capital or labor claim a pre-eminent share in profits?

What did the Manchester School of economics teach regarding profits?

What is the error directly opposed to this theory?

IV

The basis of a just social order rests on Leo's statement: "The earth even though apportioned among private owners ceases not thereby to minister to the need of all." Wealth which is constantly being increased by social and economic progress must be so distributed amongst various individuals and classes that the common good of all is procured. So one class cannot forbid another a share in the profits. Neither labor nor capital have a right to the lion's share. Toil alone cannot give an exclusive title to profit. There must be

a just distribution according to the common good as each class receives its due share. For a few to hold excessive wealth and for many to be in destitution, as at present, is a grave evil in modern society. Our aim as that of Our Predecessor is to uplift the proletariat. His injunctions have been often forgotten. It is time to call attention to the fact that the workers' position while better than in the days of Leo, is by no means satisfactory. Both industrial and agricultural workers need better living conditions. The propertyless wage earners to the number of millions in contrast to the excessive wealth of the fortunate few is an indictment of the present industrial age. We must see to it that in future the workingman gets an ample sufficiency. This cannot be done unless circumstances are such that he can by skill and thrift acquire a moderate ownership. While the wage contract is just in itself it may be modified so that the worker shares in the ownership or the management or the profits. In estimating a just wage many things have to be taken into account. All, capital and labor, brains and brawn must combine for common effort. For labor no less than capital is social as well as individual. From this we can proceed to determine a just wage scale. In the first place a just wage means one sufficient for the support of the worker and his family. While it is right for the rest of the family to contribute toward the common maintenance, it is wrong to exploit the labor of children and women. We regret that mothers with infants are forced to work because of the insufficiency of the father's salary. A just wage is one sufficient for ordinary domestic needs. The state of business has to be considered in determining a just wage, for to demand wages higher than a business can stand and survive, is to spell ruin to the business and to the worker. Capital, labor, government should not work at odds in arriving at a just wage. A scale of wages either too low or too high can cause unemployment. To raise or lower wages merely with an eye on private profit may violate social justice. A wage scale should be set up sufficient to offer to the greatest number opportunities of employment. A reasonable price has a very definite bearing on sound economic conditions. In fact we must remember that only when all and each can secure an adequate share in the goods of this earth is there a sound social and economic system (144-149.)

QUESTIONS

- Is labor or capital entitled to all profits?
- On what basis does a right social order rest?
- What is a prime evil in our present social order?
- What does the Pope say his aim is in the present crisis?
- Is the wage contract just in itself?
- How should it be modified or improved?
- What should a just wage secure for the worker?
- How should we regard the labor of women and children?
- How does the wage scale affect unemployment?
- What happens if the wage scale is too high for the business to stand?
- Why should not private gain alone determine the wage standard?
- What elements of society should unite in determining a just wage?

V

What we have said so far is concerned directly with the individual. We now set ourselves the task of reconstructing the social order at present so badly disarranged. For this two things are particularly necessary: the reform of the present social order and the correction of morals. In thinking of the reform of the social order we have in view the State. At present there are only individuals and the State. This is wrong, for it means that social life loses organic character. Besides the individual healthy social life calls for small and large organizations not absorbed by the State but regulated in their activities. We need a better hierarchical order of organization protected by the State. It is the State's duty as well as that of every citizen to abolish class conflicts and promote harmony. Social legislation should aim at the protection of professional groups. At present there is a great deal of class antagonism. It is desirable to encourage men to organize not according to their position in the labor market but according to the different functions they exercise in society. As those who live near each other naturally group themselves into towns or cities so those who practice the same trade or profession naturally should group together. Employers and employees should form together in organizations working for the common good. Man has this right to organize and to adopt such rules of organization as are in keeping with justice and the common welfare. Still another aim must be kept in view. As the unity of society cannot stand on class warfare neither can it stand on unlimited competition. Free competition advocated by the "Individualistic" school, with the State following a hands-off policy, has brought on the present chaos. Social justice and charity must moderate the effects of economic competition. The State should effectively defend and promote a restored social order. Moreover, among nations it is necessary to promote a healthy economic co-operation and not as at present a series of trade and tariff wars. All this means true unity. Peaceful collaboration among employers and employees in voluntary organizations is preferable to radical upheaval. In fostering these unions the State should not take too much on itself but leave a wide margin to private initiative. Nor should voluntary economic associations become political in their aims. We need for this God's blessing and the co-operation of all men of good will. For in the past the Guilds were doing for their day what we want done in our own, but human self-love gripped them and destroyed their true ideals (150-155).

QUESTIONS

What two things are necessary to rebuild society today?

How has modern life lost its organic relationships?

What should be the aim of social legislation?

Is class warfare to be met by unlimited competition?

Should the State pursue a hands-off policy in the relations between all groups?

What must be substituted for class warfare and unregulated competition?

How should nations act toward each other in the economic field?

VI

The entire economic field has greatly changed since Leo's time. In our days not only has wealth accumulated, as in the days of Leo, but immense

power and despotic economic domination are concentrated in the hands of a few, and often those few are not the owners but only the trustees and directors of invested funds. Because they control not only money but credit they have in their hands the very soul of production, so no one dare breathe against their will. This concentration of power is an outcome of unlimited competition and has led to a threefold struggle. There is a struggle for dominance of the economic sphere, for control of the State, and finally the clash between States themselves. Unbridled lust for power has succeeded lust for gain, and our whole economic life has become hard and relentless. The State instead of being intent on the common good has been intent on fostering the economic supremacy of the class in power.

International relations as a consequence have become embittered by economic imperialism on one hand and on the other, a wrong financial internationalism has sprung up teaching that where a man's fortune is there is his country. Until the State and the nations both look to social justice which is the common good, the economic system of the world will not be restored to sanity and right order. As the economic system has changed in the passing of years so has socialism with which Leo battled so continuously. Today it is divided into two wings, hostile to each other, but both with principles out of accord with Christian norms. One section of socialism has degenerated into communism, with a twofold aim namely merciless class warfare and the abolition of private ownership. Communism has set for itself no limits in attaining its aims, and once these are attained it is unbelievable how cruel and inhuman the system turns out to be. To take this serious menace lightly is a mistake and to allow the free spread of communistic doctrines a dangerous folly. And to tolerate social conditions that offer a fertile field for the Communist agitator will spell the ruin of society. Moderate socialism is much less radical. It fears its own logic which can lead to extremes of communism. It recedes somewhat from class warfare and the extinction of ownership. It appears to be drifting toward the truth that Christian tradition has always held. If this branch of Socialism continues to change it may happen that its final position will be in accord with the program of social reform that is Christian. Moreover, certain forms of property must be either controlled or regulated by the State since they carry with them an opportunity for power too great to be left to individuals without injuring the common good. Those who look to Socialism for these reforms have no need to do so for they are in no sense peculiar to Socialism. Nevertheless all non-communist socialists do not take this reasonable position. Can we meet the socialist half-way by disallowing our own principles? We cannot. As long as socialism remains socialism it cannot be brought into harmony with the teaching of the Catholic Church. For the simple reason that it looks on human society in a way alien to Christian truth (156-161).

QUESTIONS

What has been the big change in the economic field since Leo's day?

Does the State control production?

What has brought about this change referred to?

What is the threefold sphere of dominance?

What part has the State played in the economic field up to the present?

How has this affected international relations?

What is the path along which State and nations must travel to adjust the economic order?

What two divisions has socialism assumed?

What is the twofold aim of communism?

What characterizes communistic rule when it has control?

What are the tenets of moderate socialism?

Is it wrong in advocating State ownership for certain forms of private property?

Can a Catholic be a moderate Socialist?

VII

The socialist minimizes the hereafter and stresses the temporal advantages of economic life exclusively. He sees no sublime destiny for man or for society. Man must submit himself completely to society for the production of wealth. This is the end of life and so all effort must go into collective action. The individual does not count. Compulsion is necessary and praiseworthy. The collective group is everything, man is nothing. The consequent loss of human dignity will be made up for by the increase in wealth which the individual can use for the comforts and cultural things of life. This of course is basically at odds with the teaching of the Catholic Church. Cultural socialism, harmless as it sounds, is a child of liberalism and it can lead to bolshevism. It is regrettable that some Catholics have passed over to Socialist ranks alleging as an excuse that the Church favors the rich against the poor. Some Catholics out of greed in doing injustice to the workers have given provocation for this charge. Its refutation is evident from every page of the Church's history. The very encyclical the anniversary of which we are commemorating refutes the calumny. We urge all who have strayed into socialism to return to their ancient Faith and endeavor ceaselessly according to the mind of the Church to reform society on a firm basis of social justice and social charity. This desired social reconstruction must be preceded by a renewal of the Christian spirit. Otherwise our efforts will be useless. Far and wide we witness the loss of this spirit with men seeking nothing but the things of time. The basic cause of this is original sin. From this comes the tendency of man to break God's law and outrage his neighbor's rights. Sharpness in business practice is at times esteemed in a disjointed economic system as cleverness. Unscrupulous practices of corporations and holding companies at times occur. As business neglected the moral law it is not surprising that labor followed suit, as often employers treated their workers as mere tools. "Get what you can in any way you can" has been the cry of the modern man instead of "Do good and avoid evil." Hence bad working and housing conditions were allowed for the sake of increasing profits. Only a return to the Gospel teaching will save us. Men must observe anew the commands of Him who is "the Way, the Truth, and the Life." Every human plan for society's betterment must accord with the divine plan. This does not mean each one may not prosper in the goods of this world. It means a just distribution and saner and better use of this wealth. Only then will sordid selfishness the root crime of the present age be lessened. Crowning all this struggle for justice must be charity. Justice is not enough if we hope to harmonize hearts and minds in a battle for the common good. Until men are convinced of their

true brotherhood which rests on the Fatherhood of God, and on their membership in the body of Christ, class warfare and social strife will not cease. We confidently look forward to that renewal of society and "to the peace of Christ in the Kingdom of Christ." To the bishops, and priests, and members of the laity valiantly working for Catholic Action in building up a better social order We pay our meed of praise, and We urge all to continue and intensify the struggle. Relying on God We may hope to bring back to Him those who have strayed. The revival of Christ's spirit among the workers is a heartening sign, no less than is the same revival among all other classes now aroused to the need of social reform. The world today is largely pagan. To bring Christ back to it again we need trained co-workers in the ranks of the laity. For the immediate apostles of the workers must themselves be workers, while the apostles of the employers must themselves be employers. It is the task of the bishops and priests to train these lay apostles. Youth must be instructed, workers' groups formed, study clubs established, closed retreats for different classes organized. Moreover, social science should form a part of seminary training and priests especially fitted for the social apostolate should be set aside for it. No stone should be left unturned to avert the threatened destruction of the entire social order. We may well take a leaf from the book of the enemy who is selecting and training resolute disciples to destroy the Church and human society. Let all men of good will join in the battle for the renewal of a Christian social order which Leo XIII inaugurated in his immortal encyclical *Rerum Novarum* (162-168).

QUESTIONS

How does the socialist look on man's destiny?

What does he consider man in contrast to the collective group?

What does socialism consider the ideal society?

How does its position stand in relation to Christianity?

Why do some Catholics think they are justified in joining with socialism?

What is the basic cause of our disrupted social-economic life?

What has been the frequent attitude of capital and labor toward the moral law?

To what teaching must the world return to save itself from ruin?

Is there any human plan available for the restoration of the social order?

Will the principles of justice alone suffice?

Can bishops and priests alone achieve this restoration?

What part must be played by the laity and in what manner?

How may we learn from the tactics of the opposition?

ATHEISTIC COMMUNISM

ENCYCLICAL LETTER OF HIS HOLINESS PIUS XI

BY DIVINE PROVIDENCE

POPE

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND
OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE
APOSTOLIC SEE ON ATHEISTIC COMMUNISM.

VENERABLE BRETHREN

HEALTH AND APOSTOLIC BLESSING

THE PROMISE OF A REDEEMER brightens the first page of the history of mankind, and the confident hope aroused by this promise softened the keen regret for a paradise which had been lost. It was this hope that accompanied the human race on its weary journey, until in the fullness of time the expected Saviour came to begin a new universal civilization, the Christian civilization, far superior even to that which up to this time had been laboriously achieved by certain more privileged nations.

2. Nevertheless, the struggle between good and evil remained in the world as a sad legacy of the original fall. Nor has the ancient tempter ever ceased to deceive mankind with false promises. It is on this account that one convulsion following upon another has marked the passage of the centuries, down to the revolution of our own days. This modern revolution, it may be said, has actually broken out or threatens everywhere, and it exceeds in amplitude and violence anything yet experienced in the preceding persecutions launched against the Church. Entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer.

3. This all too imminent danger, Venerable Brethren, as you have already surmised, is Bolshevistic and Atheistic Communism, which aims at upsetting the social order and at undermining the very foundations of Christian civilization.

ATTITUDE OF THE CHURCH TOWARD COMMUNISM

PREVIOUS CONDEMNATIONS

4. In the face of such a threat the Catholic Church could not and does not remain silent. This Apostolic See, above all, has not refrained from raising its voice, for it knows that its proper and special mission is to defend truth, justice and all those eternal values which Communism ignores or attacks. Ever since the days when groups of "intellectuals" were formed in an arrogant attempt to free civilization from the bonds of morality and religion, Our Predecessors overtly and explicitly drew the attention of the world to the consequences of the de-Christianization of human society. With reference to Communism, Our Venerable Predecessor, Pius IX, of holy memory, as early as 1846 pronounced a solemn condemnation, which he confirmed in the words of the *Syllabus* directed against "that infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself."¹ Later on, another of Our Predecessors, the immortal Leo XIII, in his Encyclical *Quod Apostolici Muneris*, defined Communism as "the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin."² With clear intuition he pointed out that the atheistic movements existing among the masses of the Machine Age had their origin in that school of philosophy which for centuries had sought to divorce science from the life of the Faith and of the Church.

ACTS OF PRESENT PONTIFICATE

5. During Our Pontificate We, too, have frequently and with urgent insistence denounced the current trend to atheism which is alarmingly on the increase. In 1924 when Our relief-mission returned from the Soviet Union We condemned Communism in a special Allocution³ which We addressed to the whole world. In Our Encyclicals *Miserentissimus Redemptor*,⁴ *Quadragesimo Anno*,⁵ *Caritate Christi*,⁶ *Acerba Animi*,⁷ *Dilectissimo Nobis*,⁸ We raised a

1 Encycl. *Qui Pluribus*, Nov. 9, 1846 (*Acta Pii IX*, Vol. 1, p. 13). Cf. *Syllabus*, IV (A. A. S., Vol. III, p. 170).

2 Encycl. *Quod Apostolici Muneris*, Dec. 28, 1878 (*Acta Leonis XIII*, Vol. I, p. 46).

3 Dec. 18, 1924; A. A. S., Vol. XVI (1924), pp. 494, 495.

4 May 8, 1928; A. A. S., Vol. XX (1928), pp. 165-178.

5 May 15, 1931; A. A. S., Vol. XXIII (1931), pp. 177-228.

6 May 3, 1932; A. A. S., Vol. XXIV (1932), pp. 177-194.

7 Sept. 29, 1932; A. A. S., Vol. XXIV (1932), pp. 321-332.

8 June 3, 1933; A. A. S., Vol. XXV (1933), pp. 261-274.

solemn protest against the persecutions unleashed in Russia, in Mexico and now in Spain. Our two Allocutions of last year, the first on the occasion of the opening of the International Catholic Press Exposition, and the second during Our audience to the Spanish refugees, along with Our message of last Christmas, have evoked a worldwide echo which is not yet spent. In fact, the most persistent enemies of the Church who from Moscow are directing the struggle against Christian civilization, themselves bear witness, by their unceasing attacks in word and act, that even to this hour the Papacy has continued faithfully to protect the sanctuary of the Christian religion, and that it has called public attention to the perils of Communism more frequently and more effectively than any other public authority on earth.

NEED OF ANOTHER SOLEMN PRONOUNCEMENT

6. To Our great satisfaction, Venerable Brethren, you have, by means of individual and even joint pastoral Letters, accurately transmitted and explained to the Faithful these admonitions. Yet despite Our frequent and paternal warnings the peril only grows greater from day to day because of the pressure exerted by clever agitators. Therefore We believe it to be Our duty to raise Our voice once more, in a still more solemn missive, in accord with the tradition of this Apostolic See, the Teacher of Truth, and in accord with the desire of the whole Catholic world, which makes the appearance of such a document but natural. We trust that the echo of Our voice will reach every mind free from prejudice and every heart sincerely desirous of the good of mankind. We wish this the more because Our words are now receiving sorry confirmation from the spectacle of the bitter fruits of subversive ideas, which We foresaw and foretold, and which are in fact multiplying fearfully in the countries already stricken, or threatening every other country of the world.

7. Hence We wish to expose once more in a brief synthesis the principles of Atheistic Communism as they are manifested chiefly in Bolshevism. We wish also to indicate its method of action and to contrast with its false principles the clear doctrine of the Church, in order to inculcate anew and with greater insistence the means by which the Christian civilization, the true *civitas humana*, can be saved from the satanic scourge, and not merely saved, but better developed for the well-being of human society.

COMMUNISM IN THEORY AND PRACTICE

DOCTRINE

False Ideal

8. The Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism, which communicates a zealous and contagious enthusiasm to the multitudes entrapped by delusive promises. This is especially true in an age like ours, when unusual misery has resulted from the unequal distribution of the goods of this world. This pseudo-ideal is even boastfully advanced as if it were responsible for a certain economic progress. As a matter of fact, when such progress is at all real, its true causes are quite different, as for instance the intensification of industrialism in countries which were formerly almost without it, the exploitation of immense natural resources, and the use of the most brutal methods to insure the achievement of gigantic projects with a minimum of expense.

Marxist Revolutionary Materialism

9. The doctrine of modern Communism, which is often concealed under the most seductive trappings, is in substance based on the principles of dialectical and historical materialism previously advocated by Marx, of which the theoreticians of Bolshevism claim to possess the only genuine interpretation. According to this doctrine there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves toward the final synthesis of a classless society. In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life. Insisting on the dialectical aspect of their materialism, the Communists claim that the conflict which carries the world toward its final synthesis can be accelerated by man. Hence they endeavor to sharpen the antagonisms which arise between the various classes of society. Thus the class-struggle with its consequent violent hate and destruction takes on the aspect of a crusade for the progress of humanity. On the other hand, all other forces whatever, as long as they resist such systematic violence, must be annihilated as hostile to the human race.

Man and the Family Under Communism

10. Communism moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relations to the collectivity; no natural right is accorded to human personality, which is a mere cogwheel in the Communist system. In man's relations with other individuals, besides, Communists hold the principle of absolute equality, rejecting all hierarchy and divinely-constituted authority, including the authority of parents. What men call authority and subordination is derived from the community as its first and only font. Nor is the individual granted any property rights over material goods or the means of production, for inasmuch as these are the source of further wealth, their possession would give one man power over another. Precisely on this score, all forms of private property must be eradicated, for they are at the origin of all economic enslavement.

11. Refusing to human life any sacred or spiritual character, such a doctrine logically makes of marriage and the family a purely artificial and civil institution, the outcome of a specific economic system. There exists no matrimonial bond of a juridico-moral nature that is not subject to the whim of the individual or of the collectivity. Naturally, therefore, the notion of an indissoluble marriage-tie is scouted. Communism is particularly characterized by the rejection of any link that binds woman to the family and the home, and her emancipation is proclaimed as a basic principle. She is withdrawn from the family and the care of her children, to be thrust instead into public life and collective production under the same conditions as man. The care of home and children then devolves upon the collectivity. Finally, the right of education is denied to parents, for it is conceived as the exclusive prerogative of the community, in whose name and by whose mandate alone parents may exercise this right.

Communist Society

12. What would be the condition of a human society based on such materialistic tenets? It would be a collectivity with no other hierarchy than that of the economic system. It would have only one mission: the production of material things by means of collective labor, so that the goods of this world might be enjoyed in a paradise where each would "give according to his powers" and would "receive according to his needs." Communism recognizes in the collectivity the right, or rather, unlimited discretion, to draft individuals for the labor of the collectivity with no regard for their

personal welfare, so that even violence could be legitimately exercised to dragoon the recalcitrant against their wills. In the Communistic commonwealth morality and law would be nothing but a derivation of the existing economic order, purely earthly in origin and unstable in character. In a word, the Communists claim to inaugurate a new era and a new civilization which is the result of blind evolutionary forces culminating in a humanity without God.

13. When all men have finally acquired the collectivist mentality in this Utopia of a really classless society, the political State, which is now conceived by Communists merely as the instrument by which the proletariat is oppressed by the capitalists, will have lost all reason for its existence and will "wither away." However, until that happy consummation is realized, the State and the powers of the State furnish Communism with the most efficacious and most extensive means for the achievement of its goal.

14. Such, Venerable Brethren, is the new gospel which Bolshevistic and Atheistic Communism offers the world as the glad tidings of deliverance and salvation! It is a system full of errors and sophisms. It is in opposition both to reason and to divine Revelation. It subverts the social order, because it means the destruction of its foundations; because it ignores the true origin and purpose of the State; because it denies the rights, dignity and liberty of human personality.

SPREAD OF COMMUNISM EXPLAINED

Alluring Promises

15. How is it possible that such a system, long since rejected scientifically and now proved erroneous by experience, how is it, We ask, that such a system could spread so rapidly in all parts of the world? The explanation lies in the fact that too few have been able to grasp the nature of Communism. The majority instead succumb to its deception, skillfully concealed by the most extravagant promises. By pretending to desire only the betterment of the condition of the working-classes, by urging the removal of the very real abuses chargeable to the liberalistic economic order, and by demanding a more equitable distribution of this world's goods (objects entirely and undoubtedly legitimate), the Communist takes advantage of the present world-wide economic crisis to draw into the sphere of his influence even those sections of the populace which on principle reject all forms of materialism and terrorism. And as every error contains its element of truth, the partial truths to which We have referred are astutely presented according to the needs of time and place, to conceal, when convenient, the repulsive crudity and inhumanity of Communistic principles and tactics. Thus the Com-

munist ideal wins over many of the better-minded members of the community. These in turn become the apostles of the movement among the younger intelligentsia who are still too immature to recognize the intrinsic errors of the system. The preachers of Communism are also proficient in exploiting racial antagonism and political divisions and oppositions. They take advantage of the lack of orientation characteristic of modern agnostic science in order to burrow into the universities where they bolster up the principles of their doctrine with pseudo-scientific arguments.

Liberalism Prepares the Way

16. If we would explain the blind acceptance of Communism by so many thousands of workmen, we must remember that the way had been already prepared for it by the religious and moral destitution in which wage-earners had been left by liberal economics. Even on Sundays and holydays, labor-shifts were given no time to attend to their essential religious duties. No one thought of building churches within convenient distance of factories, nor of facilitating the work of the priest. On the contrary, laicism was actively and persistently promoted, with the result that we are now reaping the fruits of the errors so often denounced by Our Predecessors and by Ourselves. It can surprise no one that the Communistic fallacy should be spreading in a world already to a large extent de-Christianized.

Shrewd and Widespread Propaganda

17. There is another explanation for the rapid diffusion of the Communistic ideas now seeping into every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses and countless trained workers. It makes use of pamphlets and reviews, of cinema, theater and radio, of schools and even universities. Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community with the result that few are aware of the poison which increasingly pervades their minds and hearts.

Silence of the Press

18. A third powerful factor in the diffusion of Communism is the conspiracy of silence on the part of a large section of the non-Catholic press of the world. We say conspiracy, because it is im-

possible otherwise to explain how a press usually so eager to exploit even the little daily incidents of life has been able to remain silent for so long about the horrors perpetrated in Russia, in Mexico and even in a great part of Spain; and that it should have relatively so little to say concerning a world organization as vast as Russian Communism. This silence is due in part to short-sighted political policy, and is favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order.

SAD CONSEQUENCES

Russia and Mexico

19. Meanwhile the sorry effects of this propaganda are before our eyes. Where Communism has been able to assert its power—and here we are thinking with special affection of the people of Russia and Mexico—it has striven by every possible means, as its champions openly boast, to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially of the young. Bishops and priests were exiled, condemned to forced labor, shot and done to death in inhuman fashion; laymen suspected of defending their religion were vexed, persecuted, dragged off to trial and thrown into prison.

Horrors of Communism in Spain

20. Even where the scourge of Communism has not yet had time enough to exercise to the full its logical effect, as witness Our beloved Spain, it has, alas, found compensation in the fiercer violence of its attack. Not only this or that church or isolated monastery was sacked, but as far as possible every church and every monastery was destroyed. Every vestige of the Christian religion was eradicated, even though intimately linked with the rarest monuments of art and science! The fury of Communism has not confined itself to the indiscriminate slaughter of bishops, of thousands of priests and religious of both sexes; it searches out above all those who have been devoting their lives to the welfare of the working-classes and the poor. But the majority of its victims have been laymen of all conditions and classes. Even up to the present moment, masses of them are slain almost daily for no other offense than the fact that they are good Christians or at least opposed to Atheistic Communism. And this fearful destruction has been carried out with a hatred and a savage barbarity one would not have believed possible in our age. No man of good sense, nor any statesman conscious of his responsibility can fail to shudder at the thought that what is happening today in Spain may perhaps be repeated tomorrow in other civilized countries.

Logical Result of System

21. Nor can it be said that these atrocities are a transitory phenomenon, the usual accompaniment of all great revolutions, the isolated excesses common to every war. No, they are the natural fruit of a system which lacks all inner restraint. Some restraint is necessary for man considered either as an individual or in society. Even the barbaric peoples had this inner check in the natural law written by God in the heart of every man. And where this natural law was held in higher esteem, ancient nations rose to a grandeur that still fascinates—more than it should!—certain superficial students of human history. But tear the very idea of God from the hearts of men, and they are necessarily urged by their passions to the most atrocious barbarity.

Struggle Against All That Is Divine

22. This, unfortunately, is what we now behold. For the first time in history we are witnessing a struggle, cold-blooded in purpose and mapped out to the least detail, between man and "all that is called God."⁹ Communism is by its nature anti-religious. It considers religion as "the opiate of the people" because the principles of religion which speak of a life beyond the grave dissuade the proletariat from the dream of a Soviet paradise which is of this world.

Terrorism

23. But the law of nature and its Author cannot be flouted with impunity. Communism has not been able, and will not be able, to achieve its objectives even in the merely economic sphere. It is true that in Russia it has been a contributing factor in rousing men and materials from the inertia of centuries, and in obtaining by all manner of means, often without scruple, some measure of material success. Nevertheless We know from reliable and even very recent testimony that not even there, in spite of slavery imposed on millions of men, has Communism reached its promised goal. After all, even the sphere of economics needs some morality, some moral sense of responsibility, which can find no place in a system so thoroughly materialistic as Communism. Terrorism is the only possible substitute, and it is terrorism that reigns today in Russia, where former comrades in revolution are exterminating each other. Terrorism having failed despite all to stem the tide of moral corruption, cannot even prevent the dissolution of society itself.

⁹ Cf. 2 Thess. ii. 4.

FATHERLY CONCERN FOR OPPRESSED RUSSIANS

24. In making these observations it is no part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many others were deceived by fallacious hopes. We blame only the system, with its authors and abettors who considered Russia the best-prepared field for experimenting with a plan elaborated decades ago, and who from there continue to spread it from one end of the world to the other.

III

DOCTRINE OF THE CHURCH IN CONTRAST

25. We have exposed the errors and the violent, deceptive tactics of Bolshevistic and Atheistic Communism. It is now time, Venerable Brethren, to contrast with it the true notion, already familiar to you, of the "*civitas humana*" or human society, as taught by reason and Revelation through the mouth of the Church, "*Magistra gentium*."

God the Supreme Reality

26. Above all other reality there exists one supreme Being: God, the omnipotent Creator of all things, the all-wise and just judge of all men. This supreme reality, God, is the absolute condemnation of the impudent falsehoods of Communism. In truth, it is not because men believe in God that He exists; rather because He exists do all men whose eyes are not deliberately closed to the truth believe in Him and pray to Him.

Man and Family According to Reason and Faith

27. In the Encyclical on Christian Education¹⁰ We explained the fundamental doctrine concerning man as it may be gathered from reason and Faith. Man has a spiritual and immortal soul. He is a person, marvelously endowed by his Creator with gifts of body and mind. He is a true "microcosm," as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos. God alone is his last end, in this life and the next. By sanctifying grace he is raised to the dignity of a son of God, and incorporated into the Kingdom of God in the Mystical

¹⁰ Encycl. *Divini Illius Magistri*, Dec. 31, 1929 (A. A. S., Vol. XXII, 1930, pp. 49-86).

Body of Christ. In consequence he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property.

28. Just as matrimony and the right to its natural use are of divine origin, so likewise are the constitution and fundamental prerogatives of the family fixed and determined by the Creator. In the Encyclical on Christian Marriage¹¹ and in Our other Encyclical on Education, cited above, We have treated these topics at considerable length.

NATURE OF SOCIETY

Mutual Rights and Duties

29. But God has likewise destined man for civil society according to the dictates of his very nature. In the plan of the Creator, society is a natural means which man can and must use to reach his destined end. Society is for man and not vice versa. This must not be understood in the sense of liberalistic individualism, which subordinates society to the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly happiness is placed within the reach of all. In a further sense, it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. These natural gifts have a value surpassing the immediate interests of the moment, for in society they reflect the divine perfection, which would not be true were man to live alone. But on final analysis, even in this latter function society is made for man, that he may recognize this reflection of God's perfection, and refer it in praise and adoration to the Creator. Only man, the human person, and not society in any form is endowed with reason and a morally free will.

30. Man cannot be exempted from his divinely-imposed obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above. Nor can society systematically void these rights by making their use impossible. It is therefore according to the dictates of reason that ultimately all material things should be ordained to man as a person, that through his mediation they may find their way to the Creator. In this wise we can apply to man, the human person, the words of the Apostle of the Gentiles, who writes to the

Corinthians on the Christian economy of salvation: "All things are yours, and you are Christ's and Christ is God's."¹² While Communism impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and Revelation!

Social-Economic Order

31. The directive principles concerning the social-economic order have been expounded in the social Encyclical of Leo XIII on the question of labor.¹³ Our own Encyclical on the Reconstruction of the Social Order¹⁴ adapted these principles to present needs. Then, insisting anew on the age-old doctrine of the Church concerning the individual and social character of private property, We explained clearly the right and dignity of labor, the relations of mutual aid and collaboration which should exist between those who possess capital and those who work, the salary due in strict justice to the worker for himself and for his family.

32. In this same Encyclical of Ours We have shown that the means of saving the world of today from the lamentable ruin into which a moral liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic abuse of State power, but rather the infusion of social justice and the sentiment of Christian love into the social-economic order. We have indicated how a sound prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into a harmonious unity inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this harmony and co-ordination of all social forces.

Social Hierarchy and State Prerogative

33. In view of this organized common effort toward peaceful living, Catholic doctrine vindicates to the State the dignity and authority of a vigilant and provident defender of those divine and human rights on which the Sacred Scriptures and the Fathers of the Church insist so often. It is not true that all have equal rights in civil society. It is not true that there exists no lawful social hierarchy. Let it suffice to refer to the Encyclicals of Leo XIII already cited, especially to that on State powers¹⁵ and to the other

¹² 1 Cor. iii. 23.

¹³ Encycl. *Rerum Novarum*, May 15, 1891 (*Acta Leonis XIII*, Vol. IV, pp. 177-209).

¹⁴ Encycl. *Quadragesimo Anno*, May 15, 1931 (A. A. S., Vol. XXIII, 1931, pp. 177-228).

¹⁵ Encycl. *Diuturnum Illud*, June 20, 1881 (*Acta Leonis XIII*, Vol. I, pp. 210-222).

on the Christian Constitution of States.¹⁶ In these documents the Catholic will find the principles of reason and the Faith clearly explained, and these principles will enable him to defend himself against the errors and perils of a Communistic conception of the State. The enslavement of man despoiled of his rights, the denial of the transcendental origin of the State and its authority, the horrible abuse of public power in the service of a collectivistic terrorism, are the very contrary of all that corresponds with natural ethics and the will of the Creator. Both man and civil society derive their origin from the Creator, who has mutually ordained them one to the other. Hence neither can be exempted from their correlative obligations, nor deny or diminish each other's rights. The Creator Himself has regulated this mutual relationship in its fundamental lines, and it is by an unjust usurpation that Communism arrogates to itself the right to enforce, in place of the divine law based on the immutable principles of truth and charity, a partisan political program which derives from the arbitrary human will and is replete with hate.

BEAUTY OF CHURCH DOCTRINE

34. In teaching this enlightening doctrine the Church has no other intention than to realize the glad tidings sung by the Angels above the cave of Bethlehem at the Redeemer's birth: "Glory to God . . . and . . . peace to men . . ." ¹⁷ true peace and true happiness, even here below as far as is possible, in preparation for the happiness of heaven—but to men of good will. This doctrine is equally removed from all extremes of error and all exaggerations of parties or systems which stem from error. It maintains a constant equilibrium of truth and justice, which it vindicates in theory and applies and promotes in practice, bringing into harmony the rights and duties of all parties. Thus authority is reconciled with liberty, the dignity of the individual with that of the State, the human personality of the subject with the divine delegation of the superior; and in this way a balance is struck between the due dependence and well-ordered love of a man for himself, his family and country, and his love of other families and other peoples, founded on the love of God, the Father of all, their first principle and last end. The Church does not separate a proper regard for temporal welfare from solicitude for the eternal. If she subordinates the former to the latter according to the words of her divine Founder, "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you," ¹⁸ she is nevertheless so

16 Encycl. *Immortale Dei*, Nov. 1, 1885 (*Acta Leonis XIII*, Vol. II, pp. 146-168).

17 St. Luke ii. 14.

18 St. Matt. vi. 33.

far from being unconcerned with human affairs, so far from hindering civil progress and material advancement that she actually fosters and promotes them in the most sensible and efficacious manner. Thus even in the sphere of social-economics, although the Church has never proposed a definite technical system, since this is not her field, she has nevertheless clearly outlined the guiding principles which, while susceptible of varied concrete applications according to the diversified conditions of times and places and peoples, indicate the safe way of securing the happy progress of society.

35. The wisdom and supreme utility of this doctrine are admitted by all who really understand it. With good reason outstanding statesmen have asserted that, after a study of various social systems, they have found nothing sounder than the principles expounded in the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. In non-Catholic, even in non-Christian countries, men recognize the great value to society of the social doctrine of the Church. Thus, scarcely a month ago, an eminent political figure of the Far East, a non-Christian, did not hesitate to affirm publicly that the Church, with her doctrine of peace and Christian brotherhood, is rendering a signal contribution to the difficult task of establishing and maintaining peace among the nations. Finally, We know from reliable information that flows into this Center of Christendom from all parts of the world, that the Communists themselves, where they are not utterly depraved, recognize the superiority of the social doctrine of the Church, when once explained to them, over the doctrines of their leaders and their teachers. Only those blinded by passion and hatred close their eyes to the light of truth and obstinately struggle against it.

ALLEGED CONFLICT BETWEEN DOCTRINE AND PRACTICE

36. But the enemies of the Church, though forced to acknowledge the wisdom of her doctrine, accuse her of having failed to act in conformity with her principles, and from this conclude to the necessity of seeking other solutions. The utter falseness and injustice of this accusation is shown by the whole history of Christianity. To refer only to a single typical trait, it was Christianity that first affirmed the real and universal brotherhood of all men of whatever race and condition. This doctrine she proclaimed by a method, and with an amplitude and conviction, unknown to preceding centuries; and with it she potently contributed to the abolition of slavery. Not bloody revolution, but the inner force of her teaching made the proud Roman matron see in her slave a sister in Christ. It is Christianity that adores the Son of God, made Man

for love of man, and become not only the "Son of a Carpenter" but Himself a "Carpenter."¹⁹ It was Christianity that raised manual labor to its true dignity, whereas it had hitherto been so despised that even the moderate Cicero did not hesitate to sum up the general opinion of his time in words of which any modern sociologist would be ashamed: "All artisans are engaged in sordid trades, for there can be nothing ennobling about a workshop."²⁰

37. Faithful to these principles, the Church has given new life to human society. Under her influence arose prodigious charitable organizations, great guilds of artisans and workingmen of every type. These guilds, ridiculed as "medieval" by the liberalism of the last century, are today claiming the admiration of our contemporaries in many countries who are endeavoring to revive them in some modern form. And when other systems hindered her work and raised obstacles to the salutary influence of the Church, she was never done warning them of their error. We need but recall with what constant firmness and energy Our Predecessor, Leo XIII, vindicated for the workingman the right to organize, which the dominant liberalism of the more powerful States relentlessly denied him. Even today the authority of this Church doctrine is greater than it seems; for the influence of ideas in the realm of facts, though invisible and not easily measured, is surely of predominant importance.

38. It may be said in all truth that the Church, like Christ, goes through the centuries doing good to all. There would be today neither Socialism nor Communism if the rulers of the nations had not scorned the teachings and maternal warnings of the Church. On the bases of liberalism and laicism they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and today are crumbling one after another before our eyes, as everything must crumble that is not grounded on the one corner stone which is Christ Jesus.

DEFENSIVE AND CONSTRUCTIVE PROGRAM

URGENT NEED FOR ACTION

39. This, Venerable Brethren, is the doctrine of the Church, which alone in the social as in all other fields can offer real light and assure salvation in the face of Communistic ideology. But this doctrine must be consistently reduced to practice in everyday life, according to the admonition of St. James the Apostle: "Be ye doers of the word and not hearers only, deceiving your own selves."²¹

¹⁹ Cf. St. Matt. xiii. 55; St. Mark vi. 3.

²⁰ Cicero, *De Officiis*, Book I, c. 42.

²¹ St. James i. 22.

The most urgent need of the present day is therefore the energetic and timely application of remedies which will effectively ward off the catastrophe that daily grows more threatening. We cherish the firm hope that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda will at least serve the holy purpose of stimulating the sons of light to a like and even greater zeal for the honor of the Divine Majesty.

40. What then must be done, what remedies must be employed to defend Christ and Christian civilization from this pernicious enemy? As a father in the midst of his family, We should like to speak quite intimately of those duties which the great struggle of our day imposes on all the children of the Church; and We would address Our paternal admonition even to those sons who have strayed far from her.

RENEWAL OF CHRISTIAN LIFE

Fundamental Remedy

41. As in all the stormy periods of the history of the Church, the fundamental remedy today lies in a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the Fold of Christ, that they may be in truth the salt of the earth to preserve human society from total corruption.

42. With heart deeply grateful to the Father of Light, from whom descends "every best gift and every perfect gift,"²² We see on all sides consoling signs of this spiritual renewal. We see it not only in so many singularly chosen souls who in these last years have been elevated to the sublime height of sanctity, and in so many others who with generous hearts are making their way toward the same luminous goal, but also in the new flowering of a deep and practical piety in all classes of society even the most cultured, as We pointed out in Our recent *Motu Proprio In Multis Solacis* of October 28th last, on the occasion of the reorganization of the Pontifical Academy of Sciences.²³

43. Nevertheless We cannot deny that there is still much to be done in the way of spiritual renovation. Even in Catholic countries there are still too many who are Catholics hardly more than in name. There are too many who fulfill more or less faithfully the more essential obligations of the religion they boast of professing, but have no desire of knowing it better, of deepening their inward conviction, and still less of bringing into conformity with the external gloss the inner splendor of a right and unsullied conscience, that recognizes and performs all its duties under the eye of God. We know how much our Divine Saviour detested this

²² St. James i. 17.

²³ A. A. S., Vol. XXVIII (1936), pp. 421-424.

empty Pharisaic show, He who wished that all should adore the Father "in spirit and in truth."²⁴ The Catholic who does not live really and sincerely according to the Faith he professes will not long be master of himself in these days when the winds of strife and persecution blow so fiercely, but will be swept away defenseless in this new deluge which threatens the world. And thus, while he is preparing his own ruin, he is exposing to ridicule the very name of Christian.

Detachment from Worldly Goods

44. And here We wish, Venerable Brethren, to insist more particularly on two teachings of our Lord which have special bearing on the present condition of the human race: detachment from earthly goods and the precept of charity. "Blessed are the poor in spirit" were the first words that fell from the lips of the Divine Master in His sermon on the mount.²⁵ This lesson is more than ever necessary in these days of materialism athirst for the goods and pleasures of this earth. All Christians, rich or poor, must keep their eye fixed on heaven, remembering that "we have not here a lasting city, but we seek one that is to come."²⁶ The rich should not place their happiness in things of earth nor spend their best efforts in the acquisition of them. Rather, considering themselves only as stewards of their earthly goods, let them be mindful of the account they must render of them to their Lord and Master, and value them as precious means that God has put into their hands for doing good; let them not fail, besides, to distribute of their abundance to the poor, according to the evangelical precept.²⁷ Otherwise there shall be verified of them and their riches the harsh condemnation of St. James the Apostle: "Go to now, ye rich men; weep and howl in your miseries which shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered: and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days. . . ." ²⁸

45. But the poor, too, in their turn, while engaged according to the laws of charity and justice in acquiring the necessities of life and also in bettering their condition, should always remain "poor in spirit,"²⁹ and hold spiritual goods in higher esteem than earthly property and pleasures. Let them remember that the world will never be able to rid itself of misery, sorrow and tribulation, which are the portion even of those who seem most prosperous. Patience, therefore, is the need of all, that Christian patience which com-

²⁴ St. John iv. 23.

²⁶ Heb. xiii. 14.

²⁸ St. James v. 1-3.

²⁵ St. Matt. v. 3.

²⁷ St. Luke xi. 41.

²⁹ St. Matt. v. 3.

forts the heart with the divine assurance of eternal happiness. "Be patient, therefore, brethren," We repeat with St. James "until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, patiently bearing until he receives the early and the later rain. Be you therefore also patient and strengthen your hearts, for the coming of the Lord is at hand."³⁰ Only thus will be fulfilled the consoling promise of the Lord: "Blessed are the poor!" These words are no vain consolation, a promise as empty as those of the Communists. They are the words of life, pregnant with a sovereign reality. They are fully verified here on earth, as well as in eternity. Indeed, how many of the poor, in anticipation of the Kingdom of Heaven already proclaimed their own: "for yours is the Kingdom of Heaven,"³¹ find in these words a happiness which so many of the wealthy, uneasy with their riches and ever thirsting for more, look for in vain!

Christian Charity

46. Still more important as a remedy for the evil we are considering, or certainly more directly calculated to cure it, is the precept of charity. We have in mind that Christian charity, "patient and kind,"³² which avoids all semblance of demeaning paternalism, and all ostentation; that charity which from the very beginning of Christianity won to Christ the poorest of the poor, the slaves. And We are grateful to all those members of charitable associations, from the conferences of St. Vincent de Paul to the recent great relief organizations, which are perseveringly practicing the spiritual and corporal works of mercy. The more the workmen and the poor realize what the spirit of love animated by the virtue of Christ is doing for them, the more readily will they abandon the false persuasion that Christianity has lost its efficacy and that the Church stands on the side of the exploiters of their labor.

47. But when on the one hand We see thousands of the needy, victims of real misery for various reasons beyond their control, and on the other so many round about them who spend huge sums of money on useless things and frivolous amusement, We cannot fail to remark with sorrow not only that justice is poorly observed, but that the precept of charity also is not sufficiently appreciated, is not a vital thing in daily life. We desire therefore, Venerable Brethren, that this divine precept, this precious mark of identification left by Christ to His true disciples, be ever more fully explained by pen and word of mouth; this precept which teaches us to see in those who suffer Christ Himself, and would have us love our brothers as our Divine Saviour has loved us, that is, even at the sacrifice of

³⁰ St. James v. 7, 8.

³² 1 Cor. xiii. 4.

³¹ St. Luke vi. 20.

ourselves, and, if need be, of our very life. Let all then frequently meditate on those words of the final sentence, so consoling yet so terrifying, which the Supreme Judge will pronounce on the day of the Last Judgment: "Come, ye blessed of My Father . . . for I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink . . . Amen, I say to you, as long as you did it to one of these My least brethren you did it to Me."³³ And the reverse: "Depart from Me, you cursed, into everlasting fire . . . for I was hungry and you gave Me not to eat; I was thirsty and you gave Me not to drink . . . Amen, I say to you, as long as you did it not to one of these least, neither did you do it to Me."³⁴

48. To be sure of eternal life, therefore, and to be able to help the poor effectively, it is imperative to return to a more moderate way of life, to renounce the joys, often sinful, which the world today holds out in such abundance; to forget self for love of the neighbor. There is a divine regenerating force in this "new precept" (as Christ called it) of Christian Charity.³⁵ Its faithful observance will pour into the heart an inner peace which the world knows not, and will finally cure the ills which oppress humanity.

Duties and Strict Justice

49. But charity will never be true charity unless it takes justice into constant account. The Apostle teaches that "he that loveth his neighbor hath fulfilled the law" and gives the reason: "*For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal . . . and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself.*"³⁶ According to the Apostle, then, all the commandments, including those which are of strict justice, as those which forbid us to kill or to steal, may be reduced to the single precept of true charity. From this it follows that a "charity" which deprives the workingman of the salary to which he has a strict title in justice, is not charity at all, but only its empty name and hollow semblance. The wage-earner is not to receive as alms what is his due in justice. And let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice. Both justice and charity often dictate obligations touching on the same subject-matter, but under different aspects; and the very dignity of the workingman makes him justly and acutely sensitive to the duties of others in his regard.

50. Therefore We turn again in a special way to you, Christian employers and industrialists, whose problem is often so difficult for the reason that you are saddled with the heavy heritage of an

³³ St. Matt. xxv. 34-40.

³⁵ St. John xiii. 34.

³⁴ St. Matt. xxv. 41-45.

³⁶ Rom. xiii. 8, 9.

unjust economic régime whose ruinous influence has been felt through many generations. We bid you be mindful of your responsibility. It is unfortunately true that the manner of acting in certain Catholic circles has done much to shake the faith of the working-classes in the religion of Jesus Christ. These groups have refused to understand that Christian charity demands the recognition of certain rights due to the workingman, which the Church has explicitly acknowledged. What is to be thought of the action of those Catholic employers who in one place succeeded in preventing the reading of Our Encyclical *Quadragesimo Anno*, in their local churches? Or of those Catholic industrialists who even to this day have shown themselves hostile to a labor movement that We Ourselves recommended? Is it not deplorable that the right of private property defended by the Church should so often have been used as a weapon to defraud the workingman of his just salary and his social rights?

Social Justice

51. In reality, besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor workingmen can escape. Now it is of the very essence of social justice to demand from each individual all that is necessary for the common good. But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a unit unless each single part and each individual member—that is to say, each individual man in the dignity of his human personality—is supplied with all that is necessary for the exercise of his social functions. If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquillity and order. This activity will be proof of the health of the social body, just as the health of the human body is recognized in the undisturbed regularity and perfect efficiency of the whole organism.

52. But social justice cannot be said to have been satisfied as long as workingmen are denied a salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment. In a word, to repeat what has been said in Our Encyclical *Quadragesimo Anno*: "Then only will the economic and social order be soundly established and attain its ends, when it offers, to all and to each,

all those goods which the wealth and resources of nature, technical science and the corporate organization of social affairs can give. These goods should be sufficient to supply all necessities and reasonable comforts, and to uplift men to that higher standard of life which, provided it be used with prudence, is not only not a hindrance but is of singular help to virtue.”³⁷

53. It happens all too frequently, however, under the salary system, that individual employers are helpless to ensure justice unless, with a view to its practice, they organize institutions the object of which is to prevent competition incompatible with fair treatment for the workers. Where this is true, it is the duty of contractors and employers to support and promote such necessary organizations as normal instruments enabling them to fulfill their obligations of justice. But the laborers, too, must be mindful of their duty to love and deal fairly with their employers, and persuade themselves that there is no better means of safeguarding their own interests.

54. If, therefore, We consider the whole structure of economic life, as We have already pointed out in Our Encyclical *Quadragesimo Anno*, the reign of mutual collaboration between justice and charity in social-economic relations can only be achieved by a body of professional and inter-professional organizations, built on solidly Christian foundations, working together to effect, under forms adapted to different places and circumstances, what has been called the Corporation.

SOCIAL STUDY AND PROPAGANDA

55. To give to this social activity a greater efficacy, it is necessary to promote a wider study of social problems in the light of the doctrine of the Church and under the aegis of her constituted authority. If the manner of acting of some Catholics in the social-economic field has left much to be desired, this has often come about because they have not known and pondered sufficiently the teachings of the Sovereign Pontiffs on these questions. Therefore, it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture. It is necessary with all care and diligence to procure the widest possible diffusion of the teachings of the Church, even among the working-classes. The minds of men must be illuminated with the sure light of Catholic teaching, and their wills must be drawn to follow and apply it as the norm of right living in the conscientious fulfillment of their manifold social duties. Thus they will oppose that incoherence and discontinuity in Christian life which We have

³⁷ Encycl. *Quadragesimo Anno*, May 15, 1931 (A. A. S., Vol. XXIII, 1931, p. 202).

many times lamented. For there are some who, while exteriorly faithful to the practice of their religion, yet in the field of labor and industry, in the professions, trade and business, permit a deplorable cleavage in their conscience, and live a life too little in conformity with the clear principles of justice and Christian charity. Such lives are a scandal to the weak, and to the malicious a pretext to discredit the Church.

56. In this renewal the Catholic press can play a prominent part. Its foremost duty is to foster in various attractive ways an ever better understanding of social doctrine. It should, too, supply accurate and complete information on the activity of the enemy and the means of resistance which have been found most effective in various quarters. It should offer useful suggestions and warn against the insidious deceits with which Communists endeavor, all too successfully, to attract even men of good faith.

DISTRUST OF COMMUNIST TACTICS

57. On this point We have already insisted in Our Allocution of May 12th of last year, but We believe it to be a duty of special urgency, Venerable Brethren, to call your attention to it once again. In the beginning Communism showed itself for what it was in all its perversity; but very soon it realized that it was thus alienating the people. It has therefore changed its tactics, and strives to entice the multitudes by trickery of various forms, hiding its real designs behind ideas that in themselves are good and attractive. Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists in the movement for world amity. Yet at the same time they stir up a class-warfare which causes rivers of blood to flow, and, realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments. Under various names which do not suggest Communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations. Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church. Elsewhere they carry their hypocrisy so far as to encourage the belief that Communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practice of religion. It will respect liberty of conscience. There are some even who refer

to certain changes recently introduced into Soviet legislation as a proof that Communism is about to abandon its program of war against God.

58. See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid toward the triumph of Communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the Godless.

PRAYER AND PENANCE

59. But "unless the Lord keep the city, he watcheth in vain that keepeth it."³⁸ And so, as a final and most efficacious remedy, We recommend, Venerable Brethren, that in your dioceses you use the most practical means to foster and intensify the spirit of prayer joined with Christian penance. When the Apostles asked the Saviour why they had been unable to drive the evil spirit from a demoniac, our Lord answered: "This kind is not cast out but by prayer and fasting."³⁹ So, too, the evil which today torments humanity can be conquered only by a world-wide holy crusade of prayer and penance. We ask especially the contemplative Orders, men and women, to redouble their prayers and sacrifices to obtain from heaven efficacious aid for the Church in the present struggle. Let them implore also the powerful intercession of the Immaculate Virgin who, having crushed the head of the serpent of old, remains the sure protectress and invincible "Help of Christians."

V

MINISTERS AND CO-WORKERS IN CATHOLIC SOCIAL ACTION

PRIESTS

60. To apply the remedies thus briefly indicated to the task of saving the world as We have traced it above, Jesus Christ, our Divine King, has chosen priests as the first-line ministers and messengers of His gospel. Theirs is the duty, assigned to them by a special vocation, under the direction of their bishops and in filial

³⁸ Psalm cxxvi. 1.

³⁹ St. Matt. xvii. 20.

obedience to the Vicar of Christ on earth, of keeping alight in the world the torch of Faith, and of filling the hearts of the Faithful with that supernatural trust which has aided the Church to fight and win so many other battles in the name of Christ: "This is the victory which overcometh the world, our Faith." ⁴⁰

61. To priests in a special way We recommend anew the old-repeated counsel of Our Predecessor, Leo XIII, to go to the workingman. We make this advice Our own, and faithful to the teaching of Jesus Christ and His Church, We thus complete it: "Go to the workingman, especially where he is poor; and in general, go to the poor." The poor are obviously more exposed than others to the wiles of agitators who, taking advantage of their extreme need, kindle their hearts to envy of the rich and urge them to seize by force what fortune seems to have denied them unjustly. If the priest will not go to the workingman and to the poor, to warn them or to disabuse them of prejudice and false theory, they will become an easy prey for the apostles of Communism.

62. Indisputably much has been done in this direction, especially after the publication of the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. We are happy to voice Our paternal approval of the zealous pastoral activity manifested by so many bishops and priests who have with due prudence and caution been planning and applying new methods of apostolate more adapted to modern needs. But for the solution of our present problem, all this effort is still inadequate. When our country is in danger, everything not strictly necessary, everything not bearing directly on the urgent matter of unified defense, takes second place. So we must act in today's crisis. Every other enterprise, however attractive and helpful, must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization. Let our parish priests, therefore, while providing of course for the normal needs of the Faithful, dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to His Church. Let them work to infuse the Christian spirit into quarters where it is least at home. The willing response of the masses, and results far exceeding their expectations, will not fail to reward them for their strenuous pioneer labor. This has been and continues to be our experience in Rome and in other capitals, where zealous parish communities are being formed as new churches are built in the suburban districts, and real miracles are being worked in the conversion of people whose hostility to religion has been due solely to the fact that they did not know it.

63. But the most efficacious means of apostolate among the

poor and lowly is the priest's example, the practice of all those sacerdotal virtues which We have described in Our Encyclical *Ad Catholici Sacerdotti*.⁴¹ Especially needful, however, for the present situation is the shining example of a life which is humble, poor and disinterested, in imitation of a Divine Master who could say to the world with divine simplicity: "The foxes have holes and the birds of the air nests, but the Son of Man hath not where to lay His head."⁴² A priest who is really poor and disinterested in the Gospel sense may work among his flock marvels recalling a St. Vincent de Paul, a Curé of Ars, a Cottolengo, a Don Bosco and so many others; while an avaricious and selfish priest, as We have noted in the above-mentioned Encyclical, even though he should not plunge with Judas to the abyss of treason, will never be more than empty "sounding brass" and useless "tinkling cymbal."⁴³ Too often, indeed, he will be a hindrance rather than an instrument of grace in the midst of his people. Furthermore, where a secular priest or religious is obliged by his office to administer temporal property, let him remember that he is not only to observe scrupulously all that charity and justice prescribe, but that he has a special obligation to conduct himself in very truth as a father of the poor.

CATHOLIC ACTION

64. After this appeal to the clergy, We extend Our paternal invitation to Our beloved sons among the laity who are doing battle in the ranks of Catholic Action. On another occasion⁴⁴ We have called this movement so dear to Our heart "a particularly providential assistance" in the work of the Church during these troublous times. Catholic Action is in effect a *social* apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society. It must, therefore, make it a chief aim to train its members with special care and to prepare them to fight the battles of the Lord. This task of formation, now more urgent and indispensable than ever, which must always precede direct action in the field, will assuredly be served by study circles, conferences, lecture courses and the various other activities undertaken with a view to making known the Christian solution of the social problem.

65. The militant leaders of Catholic Action, thus properly prepared and armed, will be the first and immediate apostles of their fellow workmen. They will be an invaluable aid to the priest in carrying the torch of truth, and in relieving grave spiritual and material suffering, in many sectors where inveterate anti-clerical

⁴¹ Dec. 20, 1935; A. A. S., Vol. XXVIII, 1936, pp. 5-53.

⁴³ 1 Cor. xiii. 1.

⁴² St. Matt. viii. 20.

⁴⁴ May 17, 1936.

prejudice or deplorable religious indifference has proved a constant obstacle to the pastoral activity of God's ministers. In this way they will collaborate, under the direction of especially qualified priests, in that work of spiritual aid to the laboring classes on which We set so much store, because it is the means best calculated to save these, Our beloved children, from the snares of Communism.

66. In addition to this individual apostolate which, however useful and efficacious, often goes unheralded, Catholic Action must organize propaganda on a large scale to disseminate knowledge of the fundamental principles on which, according to the Pontifical documents, a Christian Social Order must build.

Auxiliary Organizations

67. Ranged with Catholic Action are the groups which We have been happy to call its auxiliary forces. With paternal affection We exhort these valuable organizations also to dedicate themselves to the great mission of which We have been treating, a cause which today transcends all others in vital importance.

Homogeneous Groups

68. We are thinking likewise of those associations of workmen, farmers, technicians, doctors, employers, students and others of like character, groups of men and women who live in the same cultural atmosphere and share the same way of life. Precisely these groups and organizations are destined to introduce into society that order which We have envisaged in Our Encyclical *Quadragesimo Anno*, and thus to spread in the vast and various fields of culture and labor the recognition of the Kingdom of Christ.

69. Even where the State, because of changed social and economic conditions, has felt obliged to intervene directly in order to aid and regulate such organizations by special legislative enactments, supposing always the necessary respect for liberty and private initiative, Catholic Action may not urge the circumstance as an excuse for abandoning the field. Its members should contribute prudently and intelligently to the study of the problems of the hour in the light of Catholic doctrine. They should loyally and generously participate in the formation of the new institutions, bringing to them the Christian spirit which is the basic principle of order wherever men work together in fraternal harmony.

Appeal to Catholic Workers

70. Here We should like to address a particularly affectionate word to Our Catholic workingmen, young and old. They have been given, perhaps as a reward for their often heroic fidelity in these

trying days, a noble and an arduous mission. Under the guidance of their bishops and priests, they are to bring back to the Church and to God those immense multitudes of their brother-workmen who, because they were not understood or treated with the respect to which they were entitled, in bitterness have strayed far from God. Let Catholic workingmen show these their wandering brethren by word and example that the Church is a tender Mother to all those who labor and suffer, and that she has never failed, and never will fail, in her sacred maternal duty of protecting her children. If this mission, which must be fulfilled in mines, in factories, in shops, wherever they may be laboring should at times require great sacrifices, Our workmen will remember that the Saviour of the world has given them an example not only of toil but of self-immolation.

Need of Unity Among Catholics

71. To all Our children, finally, of every social rank and every nation, to every religious and lay organization in the Church, We make another and more urgent appeal for union. Many times Our paternal heart has been saddened by the divergencies—often idle in their causes, always tragic in their consequences—which array in opposing camps the sons of the same Mother Church. Thus it is that the radicals, who are not so very numerous, profiting by this discord are able to make it more acute, and end by pitting Catholics one against the other. In view of the events of the past few months, Our warning must seem superfluous. We repeat it nevertheless once more, for those who have not understood, or perhaps do not desire to understand. Those who make a practice of spreading dissension among Catholics assume a terrible responsibility before God and the Church.

Invitation to All Believers

72. But in this battle joined by the powers of darkness against the very idea of Divinity, it is Our fond hope that, besides the host which glories in the name of Christ, all those—and they comprise the overwhelming majority of mankind—who still believe in God and pay Him homage may take a decisive part. We therefore renew the invitation extended to them five years ago in Our Encyclical *Caritate Christi*, invoking their loyal and hearty collaboration “in order to ward off from mankind the great danger that threatens all alike.” Since, as We then said, “belief in God is the unshakable foundation of all social order and of all responsibility on earth, it follows that all those who do not want anarchy and terrorism ought to take energetic steps to prevent the enemies

of religion from attaining the goal they have so brazenly proclaimed to the world.”⁴⁵

DUTIES OF THE CHRISTIAN STATE

Aid to the Church

73. Such is the positive task, embracing at once theory and practice, which the Church undertakes in virtue of the mission, confided to her by Christ, of constructing a Christian society, and, in our own times, of resisting unto victory the attacks of Communism. It is the duty of the Christian State to concur actively in this spiritual enterprise of the Church, aiding her with the means at its command, which although they be external devices, have none the less for their prime object the good of souls.

74. This means that all diligence should be exercised by States to prevent within their territories the ravages of an anti-God campaign which shakes society to its very foundations. For there can be no authority on earth unless the authority of the Divine Majesty be recognized; no oath will bind which is not sworn in the Name of the Living God. We repeat what We have said with frequent insistence in the past, especially in Our Encyclical *Caritate Christi*: “How can any contract be maintained, and what value can any treaty have, in which every guarantee of conscience is lacking? And how can there be talk of guarantees of conscience when all faith in God and all fear of God have vanished? Take away this basis, and with it all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the State, civilization itself.”⁴⁶

Provision for the Common Good

75. It must likewise be the special care of the State to create those material conditions of life without which an orderly society cannot exist. The State must take every measure necessary to supply employment, particularly for the heads of families and for the young. To achieve this end demanded by the pressing needs of the common welfare, the wealthy classes must be induced to assume those burdens without which human society cannot be saved nor they themselves remain secure. However, measures taken by the State with this end in view ought to be of such a nature that they will really affect those who actually possess more than their share of capital resources, and who continue to accumulate them to the grievous detriment of others.

⁴⁵ Encycl. *Caritate Christi*, May 3, 1932 (A. A. S., Vol. XXIV, p. 184).

⁴⁶ Encycl. *Caritate Christi*, May 3, 1932 (A. A. S., vol. XXIV, 1932, p. 190).

Prudent and Sober Administration

76. The State itself, mindful of its responsibility before God and society, should be a model of prudence and sobriety in the administration of the commonwealth. Today more than ever the acute world crisis demands that those who dispose of immense funds, built up on the sweat and toil of millions, keep constantly and singly in mind the common good. State functionaries and all employees are obliged in conscience to perform their duties faithfully and unselfishly, imitating the brilliant example of distinguished men of the past and of our own day, who with unremitting labor sacrificed their all for the good of their country. In international trade-relations let all means be sedulously employed for the removal of those artificial barriers to economic life which are the effects of distrust and hatred. All must remember that the peoples of the earth form but one family in God.

Unrestricted Freedom for the Church

77. At the same time the State must allow the Church full liberty to fulfill her divine and spiritual mission, and this in itself will be an effectual contribution to the rescue of nations from the dread torment of the present hour. Everywhere today there is an anxious appeal to moral and spiritual forces; and rightly so, for the evil we must combat is at its origin primarily an evil of the spiritual order. From this polluted source the monstrous emanations of the Communistic system flow with satanic logic. Now, the Catholic Church is undoubtedly pre-eminent among the moral and religious forces of today. Therefore the very good of humanity demands that her work be allowed to proceed unhindered.

78. Those who act otherwise, and at the same time fondly pretend to attain their objective with purely political or economic means, are in the grip of a dangerous error. When religion is banished from the school, from education and from public life, when the representatives of Christianity and its sacred rites are held up to ridicule, are we not really fostering the materialism which is the fertile soil of Communism? Neither force, however well organized it be, nor earthly ideals however lofty or noble, can control a movement whose roots lie in the excessive esteem for the goods of this world.

79. We trust that those rulers of nations, who are at all aware of the extreme danger threatening every people today, may be more and more convinced of their supreme duty not to hinder the Church in the fulfillment of her mission. This is the more imperative since, while this mission has in view man's happiness in heaven, it cannot but promote his true felicity in time.

THE ERRING RECALLED

80. We cannot conclude this Encyclical Letter without addressing some words to those of Our children who are more or less tainted with the Communist plague. We earnestly exhort them to hear the voice of their loving Father. We pray the Lord to enlighten them that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe, and that they recognize that Jesus Christ, Our Lord is their only Saviour: "For there is no other name under heaven given to man, whereby we must be saved."⁴⁷

CONCLUSION

Saint Joseph, Model and Patron

81. To hasten the advent of that "peace of Christ in the kingdom of Christ"⁴⁸ so ardently desired by all, We place the vast campaign of the Church against world Communism under the standard of St. Joseph, her mighty Protector. He belongs to the working-class, and he bore the burdens of poverty for himself and the Holy Family, whose tender and vigilant head he was. To him was entrusted the Divine Child when Herod loosed his assassins against Him. In a life of faithful performance of everyday duties, he left an example for all those who must gain their bread by the toil of their hands. He won for himself the title of the Just, serving thus as a living model of that Christian justice which should reign in social life.

82. With eyes lifted on high, our Faith sees the new heavens and the new earth described by Our first Predecessor, St. Peter.⁴⁹ While the promises of the false prophets of this earth melt away in blood and tears, the great apocalyptic prophecy of the Redeemer shines forth in heavenly splendor: "Behold, I make all things new."⁵⁰

Venerable Brethren, nothing remains but to raise Our paternal hands to call down upon you, upon your clergy and people, upon the whole Catholic family, the Apostolic Benediction.

Given at Rome, at St. Peter's on the Feast of St. Joseph, Patron of the Universal Church, the nineteenth day of March in the year 1937, the sixteenth of Our Pontificate.

PIUS PP. XI.

⁴⁷ Acts iv. 12.

⁴⁸ Encycl. *Ubi Arcano*, Dec. 23, 1922 (A. A. S., Vol. XIV, 1922, p. 691).

⁴⁹ 2 Epistle St. Peter iii. 13; cf. Isaias lxxv. 17, and lxi. 22; Apocalypse xxi. 1.

⁵⁰ Apocalypse xxi. 5.

DISCUSSION CLUB OUTLINE

(Numerals indicate pages.)

I

The struggle between good and evil is ever present in human history. It is evident today in the conflict between Bolshevistic, Atheistic Communism and our Christian civilization which it attacks. The Holy See as early as 1846 raised its voice against this threat to our Christian heritage in the words of Pius IX who condemned "that infamous doctrine called Communism which is absolutely contrary to the Natural Law itself, and if once adopted would utterly destroy the rights, property and possessions of all men and even society itself." Later on Leo XIII defined Communism as "the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin." In various encyclicals from 1924 to the present Pius XI has protested against the Communistic attack. In this encyclical the Pope wishes to explain the principles of Atheistic Communism as they are evidenced in Bolshevism, and to outline its method of action as well as to contrast with its false principles the clear teachings of the Church. By the teachings of the Church alone can the world be saved from this Satanic scourge and a better world-order established (177-179).

Communism today gives a religious turn to its doctrine by preaching a false justice, equality and fraternity to those who are in misery in the modern world because of the unequal distribution of wealth. This false ideal is supposed to be the cause of economic progress where Communism has a hold. The fact is whatever economic progress has been achieved is due to other causes, such as intense industrialism in countries hitherto agricultural, the exploitation of immense natural resources and the most brutal use of force to ensure cheap labor. Modern Communism derives from the teaching of Marx. According to this teaching there is only one reality in the world—MATTER. Everything evolves from MATTER, plant, animal, man and even human SOCIETY. By a blind law and the conflict of forces constantly going on MATTER moves toward a classless SOCIETY. In such a doctrine as is evident there is no place for God, no difference between MATTER and SPIRIT, soul and body, no survival of the soul after death, no future LIFE. This conflict of forces may be hastened by man. Hence the Communist encourages class-conflict with hate and destruction as rallying cries for the progress of humanity. Any opposition by man or society is to be met by violent destruction until those in opposition are annihilated. Witness Communism in action in Russia and Red Spain.

Communism robs man of liberty, despoils human personality of its dignity, and removes all restraint from human passion. No man has any natural rights. He is a cog in the Communist machine. There is absolute equality between man and man without any authority, even the authority of parents. No property rights exist so all private property must be done away with. Denying to human life any sacred or spiritual value Communism makes the family and marriage mean only an artificial and civil agreement, the outcome merely of some economic system. There exists no marriage bond that may not be broken at the whim of the individual or Communist SOCIETY. Woman is "emancipated" by being forced out of the home and thrown into the hopper

of Communist industrial activity. The care of home and children devolves then upon the State. Parents have no rights over the education of children. The State alone has the right of education and whatever parents do in the matter of education depends utterly on the will of the State. Man is thus reduced to slavery with the State as ruthless master (180, 181).

QUESTIONS

What two ideas today are clashing representing the age-old forces of good and evil?

What pronouncements were made by Pius IX and Leo XIII on Communism?

What are the false religious claims of Communism?

Where Communism claims an economic triumph what causes are responsible instead of these claims?

Who is the father of Communism and what is his teaching in regard to plant, animal, man and human society?

Why does Communism encourage class-conflict and what position does it take toward any individual or group opposing its gospel?

What does Communism teach regarding human liberty, the human personality, authority, private property, the family, marriage, woman, the child the State?

II

In a Communistic society there would be no other order than the economic, no values but economic values, its sole object would be the production of material things by means of collective labor. Each person would "give according to his powers" and would "receive according to his needs." Labor would be drafted for the State without regard for the personal welfare of the individual. Force would substitute for law, morality would disappear, the so-called civilization resulting would be a humanity without God. When all men have acquired the "collective" mentality necessary to make Communism an accomplished fact the State will have no reason to exist in this classless society and so will "wither away." In the meantime Communism will use the State and the powers of the State to arrive at its goal. Such is the new gospel offered to the world as the new tidings of deliverance and salvation. It is a system reeking with errors and lies, in opposition to common sense and God's Revelation, subversive of the social order whose very foundations it attacks. It ignores the true origin and purpose of the State, and denies the rights, dignity and liberty of human personality.

Communism has spread in all parts of the world because too few have really grasped its meaning. By pretending to desire only the betterment of the working people and exposing the admitted abuses of our present economic system it has drawn into its net many who on principle reject all forms of materialism and terrorism, the twin pillars of the Communistic idea. As every error contains its element of truth, the partial truths proclaimed by Communism are presented according to the needs of time and place, to conceal the basic cruelty and inhumanity of Communistic tactics and principles. Thus many of the better minds in a community are won over and these in turn become advocates and apostles of a movement whose viciousness they are

unaware of. It exploits racial antagonisms and political differences. It penetrates into universities where agnostic science is an easy prey to the false science of its specious arguments. A way was prepared for Communism by the philosophy of Liberalism which came into the world with the machine age. Liberalism has de-Christianized the world of Labor and Capital. Labor suffering from injustice and deprived of a spiritual outlook on life in the name of false efficiency, has turned to Communism for relief, not recognizing the diabolic lie under the false promise of a better social order. We are reaping the fruits of falsehoods denounced by Our Predecessors and Ourselves (181-183).

Another reason for the rapid diffusion of Communistic ideas is found in a propaganda "so truly diabolical that the world has perhaps never seen its like before." It is directed from one common center, it shrewdly adapts itself to varying conditions of different peoples. It is backed by great financial resources, international congresses and thousands of trained workers. It uses the press, the radio, the moving picture, the schoolroom from the grades to the university. Little by little it permeates all classes and even sways better-minded groups who are all unconscious of the poison that has infected them. The silence of the press is another reason why Communism has spread so fast. The press of the world has been guilty of nothing less than a conspiracy of silence regarding the excesses of Communism in Russia, Mexico and Spain (183, 184).

QUESTIONS

What would be the condition of human society under Communism?

What would be the only law in the Communistic State?

How explain the rapid spread of Communism today?

How has it been able to carry its ideas into all classes and places?

Why does it appeal especially to the working classes?

How does racial antagonism foster the Communistic idea?

What is its appeal to the better-minded and the young people?

How has "liberal economics" paved the way for Communism's acceptance?

What is the propaganda system back of Communism called by the Pope *diabolical*?

How account for the "conspiracy of silence" maintained by the press?

III

The effects of this propaganda are before our eyes. Wherever Communism has gained a grip it has done everything to destroy Christian civilization. Witness Russia and Mexico with bishops, priests and religious men and women done to death with inhuman torture or condemned to a lingering death in prison or at forced labor. Religion must be torn up by the roots is the Communistic gospel in propaganda and fact. The minds of the young must be turned from God and bent to the law of the jungle. Red Spain for two and a half years testifies to the same horrors of cruelty, bloodshed, death. Nor should this bloodstained page of Communist history surprise anyone who is sensible enough to see that if you tear the very idea of God from the hearts of men, you no longer have men but only raging brutes. For the

first time in history we are witnessing a struggle between man and "all that is called God." Communism is of its nature anti-religious calling religion "the opiate of the people" because the principles of religion which speak of life beyond the grave dissuade the people from the Soviet dream of paradise here on earth. Its dream is unattainable. Russia after twenty years of terrorism and slavery has failed in its boasted objective of an earthly paradise. It must be remembered that even the sphere of economics needs morality. Russia without morality relies only on terrorism where former revolutionary comrades are exterminating each other. But the Russian *people* deserve sympathy, not condemnation (184-186).

QUESTIONS

What do the excesses carried out by the Red governments in Russia, Mexico and Spain demonstrate?

What is the effect of rooting out from the human heart the idea of God?

Has the present struggle between Atheistic Communism and "all that is called God" any parallel in history?

After twenty years what has Communism achieved in Russia?

Can the sphere of economics be dissociated from morality?

Are the Russian people to be blamed for accepting Communism?

IV

In contrast with the errors and violent deceptive tactics of Communism we have the teaching of the Church regarding human society. Above all other realities there exists the Supreme Being, God omnipotent, Creator and all-just Judge of all men. God has endowed man with natural and supernatural gifts. God is his goal in this life and the next. Man has been destined by God to live as a member of a family and a State. This State is for man. It is to help him reach his goal. He was not created to be a mere cog in a machine called the State. He has obligations toward the State. The State has no right to defraud him, however, of his natural rights, called by our own Declaration of Independence "inalienable." The State through social justice is bound to secure for man the right to hold property, and to receive a living wage adequate for himself and family. Capital and Labor are not to be considered antagonistic elements (as in Communism) but as co-operative parts in the social unit called the State. Harmony and not class warfare is the ideal. Whatever the form of government (provided it is founded on justice), that prevails in the State, its function is to promote co-operation among all the elements that make up the body politic. There should be no favored classes. All have not equal rights in society. There exists in every real State a lawful social hierarchy which means that there are rulers and people, brain workers and manual workers, professional and business groups, military, naval and civil servants. There is no such thing as leveling down all classes. Such an idea fostered by Communism is against the laws of human nature, reason and God's Revelation. Both man and civil society come from God. Hence neither can deny nor diminish each other's rights. Communism attempts to destroy this Divine Law and substitute in its stead a partisan political program founded on the arbitrary and perverse will of a small group. The Church in proclaiming this sane and enlightening doctrine for human life is

making concrete the message of Bethlehem: "Glory to God . . . and peace to men of good will." It calls for liberty and authority, securing the rights and duties of all groups and individuals. The Church does not separate a proper regard for temporal welfare from due care for eternal values. She promotes human progress and happiness not by defining an economic system which is outside her field, but by outlining the guiding principles that must be back of any economic system if it is to sensibly promote man's welfare on earth. The social doctrine of the Church while stressing man's eternal destiny is best for his human welfare. From the beginning it was the doctrine of the Church on human brotherhood that mitigated and finally abolished human slavery, and taught the true dignity of manual labor. Today there would be none of the fatal isms that threaten the very foundation of decent human life and reasonable happiness, if the leaders of nations had hearkened to the Voice of Christ speaking through His Vicar. Instead they built their hopes on liberalism and laicism, foundation stones that today are crumbling before our eyes (186-191).

QUESTIONS

- What is Catholic teaching regarding human society?
- What place does God hold in this teaching?
- What is the origin of the State?
- What are the obligations of the citizen?
- What are the rights of the State over the citizen?
- What are the limitations of these rights?
- What must the State secure to the citizen?
- How are Capital and Labor to function in the State?
- What is meant by a social hierarchy?
- Why cannot a classless society be brought about?
- How are liberty and authority reconciled in the Catholic idea of the State?
- Is the Church merely concerned with eternal values?
- Is the Church concerned with man's temporal welfare?
- Does the Church promote human happiness by her own economic system?
- How has the Church's teaching influenced human welfare?
- What two isms were the foundation of modern social disaster?

V

The saving doctrine of the Church must be reduced to action by all who wish to stave off the Communistic peril. "Be ye doers of the Word not hearers only, deceiving yourselves." We must take a leaf from the book of Communistic enthusiasm and outstrip in our Christian action the children of darkness. The first need is a renewal of Catholic life so that the Catholic Body may in reality become the salt of the earth and so preserve human society from total corruption. We see an encouraging sign of this re-awakening of Catholic life on all sides and among all classes even the most cultured. Yet much remains to be done. In Catholic countries there are still many who are merely Catholics in name. The Catholic who does not live his religion to the full in these days when strife and persecution are raging will not long remain a Catholic. There are two teachings of our Lord

that have special bearing on present conditions, namely, detachment from earthly goods and the command of charity. In these days of materialism that breed a thirst for everything worldly, every Christian must strive for detachment. Those who have riches must remember that they are stewards of God and must give an account to Him of the use they make of their wealth. The poor, too, while striving to better their condition should remember that earthly comfort and prosperity are of less value than the things of the spirit. The earth can never be Paradise and both rich and poor, but the poor especially must in the words of St. James, "be patient." We have not here a lasting city but we seek one that is to come," are the sane words of St. Paul. A still more important remedy for the modern evil is charity in the true Christ-given sense of the word. Charity that is patient and kind in fulfilling the spiritual and corporal works of mercy. We are grateful to all associations that are engaged in these works and we are all the more grieved by people who spend great wealth on useless and frivolous amusements while thousands of the needy are in real misery beyond their control. This is neither charity nor justice. Charity then must be proclaimed by pen and word, charity that teaches us that our fellow-human in need is Christ in need (192-195).

QUESTIONS

What remedies must be applied to save civilization from the Communistic menace?

What characteristic of the Communistic apostle is to be imitated?

What is the first duty of the Catholic in this crisis?

What has been the failure of many in so-called Catholic countries?

What two doctrines of Christ are most important at the present time?

How do they apply to, and how must they be applied by rich and poor?

VI

Charity however will never be real unless it takes justice into account. For true charity includes all the Commandments. It follows that a "charity" denying the workman a just wage is not charity at all but a pretense. The wage-earner is not to receive as alms what is due him in strict justice. It is the duty of employers to remember that they are not true Catholics if they ignore Our teaching on the rights of a worker to a just living wage sufficient for himself and his family. Besides this obligation of justice between man and man there is the obligation of social justice binding alike employer and employee. This demands from each individual all that is necessary for the common good. The good of society as a unit cannot be procured unless each in the dignity of his human personality is supplied with all that is necessary for the exercise of his social functions. For the worker this means a living family wage. It means, moreover, the chance of securing a modest savings account that will prevent pauperism, make provision through public or private insurance for the time of illness, unemployment and old age. If We consider the whole structure of economic life, as We have pointed out in Our Encyclical *Quadragesimo Anno*, charity and justice will be the best attained by the mutual co-operation of associations of employers and employees. To achieve social justice, it is necessary for Catholics to learn the teachings of

the Church as explained in the Social Encyclicals. Catholic education in social principles must permeate all classes in the Church. Only then will the scandal be removed of Catholic employers exteriorly faithful to their religion, yet in the field of labor, industry, trade and business not acting according to the clear principles of justice and charity. The press can play an important educational role in this matter by explaining the truth of Catholic social ideas and exposing the sophistry of Communistic propaganda. True propaganda must conquer the false. In the beginning Communism proclaimed itself for what it is but now it cloaks itself behind ideas that are good and attractive. Calling for peace the Communist foments class warfare. Democracy, humanitarianism, the popular front are just names calculated to deceive the unwary. Communism is intrinsically wrong and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever (195-199).

QUESTIONS

May charity cover up the failure of justice?

What does true charity imply?

What is the obligation of Christian employers?

How has the insincere attitude of Catholic industrialists affected the worker?

What does social justice demand of each individual?

In what does the need of the human body resemble the need of the social body?

What salary does social justice demand for the workman?

How should employers and workers regard organizations?

What type of organized social-economic life should all strive for?

Why is there immediate need for social study based on Catholic teaching?

How can the press influence the spread of right social teaching?

How does the Communistic approach today differ from its first approach?

Is its present position easy to identify?

May a Catholic co-operate with Communism in any undertaking?

What is the twofold weapon necessary for the triumph of the Christian social order?

VII

The first-line ministers of the Gospel which is to save the world from ruin are the bishops and priests of the Church. To the priests of the Church Our command is: "Go to the workingman especially where he is poor; and in general go to the poor." The poor are more exposed to the deceits of agitators who are capitalizing on their sufferings and urging the false remedy of Communism. Much has been done by bishops and priests but a great deal more has to be done in applying new methods of apostolate more suitable to present needs. When danger threatens the life of a nation everything not bearing on united defense must take second place. So today everything must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization. The big need is for our parish priests to win back the worker to Christ and His Church. To do this example is more effective than preaching. The priest to reach the poor must be poor and disinterested and unselfish while the priest who is a money-seeker even though he may not become a Judas will only be "sounding brass and tinkling cymbal," a hindrance

rather than a help to his flock. But not only the priest but the laity must get into the social battle by Catholic Action. This is the co-operation of the laity with the hierarchy in spreading the Kingdom of Christ. Its members must be trained first in self-conquest, then in knowledge so as to become apt instruments for the work of Christ's apostolate. Workers above all others must be trained who can reach their fellow-workers more easily than priests can. In addition, propaganda must be used on a large scale to meet the enemy on his own ground. All associated groups, workers, farmers, students must first get the true social message of the Gospel in their own lives and then spread it among their own. But again it is to the Catholic workmen to whom We appeal above all others to bring to their fellow workers the message that the Church is the mother of all who labor and suffer. If this mission in mine, factory, shop, costs sacrifice, the Catholic workman must remember Christ the Worker who not only toiled but sacrificed Himself for others. Above all do We appeal for Catholic unity. It is a sad sight to see the children of the Church disunited. Dissension in our own ranks only gives comfort to the enemy who makes capital of it for the spread of his poisonous teaching. We call also on all good men who believe in God and honor Him to join with the Catholic Church "in order to ward off from mankind the great danger that threatens all alike." All who do not want anarchy and terrorism to replace decent civilization should line up with the forces of Catholic Action. The State, too, must act in this crisis by stamping out an anti-God campaign that will inevitably shake society to its very foundations. For be it remembered without God no nation can survive. The State, too, must act for the common welfare by securing those material conditions for all without which society cannot exist in good order. Employment must be secured for heads of families and for youth. Excessive wealth in the hands of the few must not be tolerated, but should be corrected by remedial legislation. In administering public funds the common good must be the only consideration. Every public office must be considered a public trust. In international relation all false economic barriers springing from distrust and hatred must be abolished. Complete liberty must be granted the Church to fulfill her spiritual mission. This itself will prove an effective contribution to the rescue of nations from the present peril. The evil today is spiritual. To meet it there is need of a spiritual power. Such is the Catholic Church. It follows that for the very good of humanity her work should be unimpeded. Her task it is to promote true human happiness that eternal bliss may be secure. States and governments that wage war against her wage war to their own final destruction. "Unless the Lord safeguards the city he watches in vain who keeps it." We pray for those who have been tainted by Communism that "they may see." And to hasten the coming of the "peace of Christ in the Kingdom of Christ" We place this campaign of the Church against world Communism under the patronage of St. Joseph. He belongs to the working-class and bore the burdens of poverty for himself and the Holy Family. He is the example of faithfulness to everyday duties. He is called the Just and so is the model of that Christian Justice that should reign in social life. While the promises of false prophets of this earth melt away in blood and tears, We see with the eyes of Faith the fulfillment of the vision seen by Our first Predecessor, St. Peter—the new heavens and the new earth shining forth in splendor: "Behold I make all things new" (199-206).

QUESTIONS

Who are the first-line torchbearers of the Light of Christ in the world?

To what class in the State must the priest today go first?

Why is this class the special object of the Church's solicitude?

What type of priest alone can appeal to the worker?

How is the laity to act in the modern world-crisis?

What is the meaning of Catholic Action?

What is the group apostolate?

Why is Catholic unity more necessary today than ever?

Does the Pope call on Catholics only to wage the battle against Communism?

Has the State a duty in the present problem?

What must the State do for the worker, the capitalist, the Church?

What should guide international relations?

Why is St. Joseph chosen as the patron of the war against world Communism?

What vision does our Holy Father see with the eye of Faith?

MATER ET MAGISTRA

ENCYCLICAL LETTER OF
HIS HOLINESS POPE JOHN XXIII

CHRISTIANITY AND SOCIAL PROGRESS

Translated by
William J. Gibbons, S.J.

Assisted by
A Committee of Catholic Scholars

For Discussion-Club Outline:

NIHIL OBSTAT: John A. Goodwine, J.C.D.
Censor Librorum

IMPRIMATUR: ✠ Francis Cardinal Spellman
Archbishop of New York

January 20, 1962

The Nihil Obstat and Imprimatur are official declarations that a book or pamphlet is free of doctrinal or moral error. No implication is contained therein that those who have granted the nihil obstat and imprimatur agree with the contents, opinions or statements expressed.

ENCYCLICAL LETTER OF
HIS HOLINESS, JOHN XXIII
BY DIVINE PROVIDENCE POPE

*To Our Venerable Brothers,
the Patriarchs, Primates,
Archbishops, Bishops
and Other Local Ordinaries
in Peace and Communion
with the Apostolic Sec,
and to All the Clergy and
Faithful of the Catholic World:*

**On Recent Developments of the
Social Question in the Light of
Christian Teaching.**

POPE John XXIII

VENERABLE BROTHERS AND DEAR SONS:
HEALTH AND APOSTOLIC BENECTION

THE Catholic Church has been established by Jesus Christ as MOTHER AND TEACHER of nations, so that all who in the course of centuries come to her loving embrace, may find salvation as well as the fullness of a more excellent life. To this Church, "the pillar and mainstay of the truth,"¹ her most holy Founder has entrusted the double task of begetting sons unto herself, and of educating and governing those whom she begets, guiding with maternal providence the life both of individuals and of peoples. The lofty dignity of this life, she has always held in the highest respect and guarded with watchful care.

2. For the teaching of Christ joins, as it were, earth with heaven, in that it embraces the whole man, namely his soul and body, intellect and will, and bids him to lift up his mind from the changing conditions of human existence to that heavenly country where he will one day enjoy unending happiness and peace.

3. Hence, although Holy Church has the special task of sanctifying souls and of making them sharers of heavenly blessings, she

is also solicitous for the requirements of men in their daily lives, not merely those relating to food and sustenance, but also to their comfort and advancement in various kinds of goods and in varying circumstances of time.

4. Realizing all this, Holy Church implements the commands of her Founder, Christ, who refers primarily to man's eternal salvation when He says, "I am the Way, and the Truth, and the Life" ² and elsewhere "I am the Light of the World." ³ On other occasions, however, seeing the hungry crowd, He was moved to exclaim sorrowfully, "I have compassion on the crowd," ⁴ thereby indicating that He was also concerned about the earthly needs of mankind. The divine Redeemer shows this care not only by His words but also by the actions of His life, as when, to alleviate the hunger of the crowds, He more than once miraculously multiplied bread.

5. By this bread, given for the nourishment of the body, He wished to foreshadow that heavenly food of the soul which He was to give to men on *the day before He suffered*.

6. It is no wonder, then, that the Catholic Church, instructed by Christ and fulfilling His commands, has for two thousand years, from the ministry of the early deacons to the present time, tenaciously held aloft the torch of charity not only by her teaching but also by her widespread example—that charity which, by combining in a fitting manner the precepts and the practice of mutual love, puts into effect in a wonderful way this twofold commandment of *giving*, wherein is contained the full social teaching and action of the Church.

7. By far the most notable evidence of this social teaching and action, which the Church has set forth through the centuries, undoubtedly is the very distinguished Encyclical Letter *Rerum Novarum*,⁵ issued seventy years ago by our predecessor of immortal memory, Leo XIII. Therein he put forward teachings whereby the question of the workers' condition would be resolved in conformity with Christian principles.

8. Seldom have the admonitions of a Pontiff been received with such universal approbation, as was that Encyclical of Leo XIII, rivaled by few in the depth and scope of its reasoning and in the forcefulness of its expression. Indeed, the norms and recommendations contained therein were so momentous that their memory will never fall into oblivion. As a result, the action of the Catholic Church became more widely known. For its Supreme Pastor, making his own the problems of weak and harassed men, their complaints and aspirations, had devoted himself especially to the defense and restoration of their rights.

² John 14, 6.

³ John 8, 12.

⁴ Mark 8, 2.

⁵ *Acta Leonis XIII*, XI (1891), p. 97-144.

9. Even today, in spite of the long lapse of time since the Letter was published, much of its effectiveness is still evident. It is indeed evident in the documents of the Popes who succeeded Leo XIII, and who, when they discussed economic and social affairs, have always borrowed something from it, either to clarify its application or to stimulate further activity on the part of Catholics. The efficacy of the document also is evident in the laws and institutions of many nations. Thus does it become abundantly clear that the solidly grounded principles, the norms of action, and the paternal admonitions found in the masterly Letter of our predecessor, even today retain their original worth. Moreover, from it can be drawn new and vital criteria, whereby men may judge the nature and extent of the social question, and determine what their responsibilities are in this regard.

PART I

TEACHINGS OF THE ENCYCLICAL "RERUM NOVARUM" AND TIMELY DOCTRINAL DEVELOPMENTS DURING THE PONTIFICATES OF PIUS XI AND PIUS XII

The Period of the Encyclical, "Rerum Novarum"

10. The teachings addressed to mankind by this most wise Pontiff undoubtedly shone with greater brilliance because they were published when innumerable difficulties obscured the issue. On the one hand, the economic and political situation was in process of radical change; on the other, numerous clashes were flaring up and civil strife had been provoked.

11. As is generally known, in those days an opinion widely prevailed and was commonly put into practice, according to which, in economic matters, everything was to be attributed to inescapable, natural forces. Hence, it was held that no connection existed between economic and moral laws. Wherefore, those engaged in economic activity need look no further than their own gain. Consequently, mutual relations between economic agents could be left to the play of free and unregulated competition. Interest on capital, prices of goods and services, profits and wages, were to be determined purely mechanically by the laws of the marketplace. Every precaution was to be taken lest the civil authority intervene in any way in economic affairs. During that era, trade-unions, according to circumstances in different countries, were sometimes forbidden, sometimes tolerated, sometimes recognized in private law.

12. Thus, at that time, not only was the proud rule of the stronger regarded as legitimate, so far as economic affairs were concerned, but it also prevailed in concrete relations between men. Accordingly, the order of economic affairs was, in general, radically disturbed.

13. While a few accumulated excessive riches, large masses of workingmen daily labored in very acute need. Indeed, wages were insufficient for the necessities of life, and sometimes were at starvation level. For the most part, workers had to find employment under conditions wherein there were dangers to health, moral integrity, and religious faith. Especially inhuman were the working conditions

to which children and women were subjected. The spectre of unemployment was ever present, and the family was exposed to a process of disorganization.

14. As a natural consequence, workers, indignant at their lot, decided that this state of affairs must be publicly protested. This explains why, among the working classes, extremist theories that propounded remedies worse than the evil to be cured, found widespread favor.

The Way to Reconstruction

15. Such being the trend of the times, Leo XIII, in his Encyclical Letter *Rerum Novarum*, proclaimed a social message based on the requirements of human nature itself and conforming to the precepts of the Gospel and reason. We recall it as a message which, despite some expected opposition, evoked response on all sides and aroused widespread enthusiasm. However, this was not the first time the Apostolic See, in regard to the affairs of this life, undertook the defense of the needy, since that same predecessor of happy memory, Leo XIII, published other documents which to some extent paved the way for the document mentioned above. But this Letter so effected for the first time an organization of principles, and, as it were, set forth singlemindedly a future course of action, that we may regard it as a summary of Catholic teaching, so far as economic and social matters are concerned.

16. It can be said with considerable assurance that such proved to be the situation. For while some, confronted with the social question, unashamedly attacked the Church as if she did nothing except preach resignation to the poor and exhort the rich to generosity, Leo XIII did not hesitate to proclaim and defend quite openly the sacred rights of workers. In beginning his exposition of the principles and norms of the Church in social matters, he frankly stated: "We approach the subject with confidence and in the exercise of the rights that belong to us. For no satisfactory solution of this question will ever be found without the assistance of religion and the Church."⁶

17. Venerable Brothers, you are quite familiar with those basic principles expounded both clearly and authoritatively by the illustrious Pontiff, according to which human society should be renewed in so far as economic and social matters are concerned.

18. He first and foremost stated that work, inasmuch as it is an expression of the human person, can by no means be regarded as a mere commodity. For the great majority of mankind, work is the only source from which the means of livelihood are drawn. Hence, its remuneration is not to be thought of in terms of merchandise,

⁶ *Ibid.*, p. 107.

but rather according to the laws of justice and equity. Unless this is done, justice is violated in labor agreements, even though they are entered into freely on both sides.

19. Private property, including that of productive goods, is a natural right possessed by all, which the State may by no means suppress. However, as there is from nature a social aspect to private property, he who uses his right in this regard must take into account not merely his own welfare but that of others as well.

20. The State, whose purpose is the realization of the common good in the temporal order, can by no means disregard the economic activity of its citizens. Indeed, it should be present to promote in a suitable manner the production of a sufficient supply of material goods, "the use of which is necessary for the practice of virtue."⁷ Moreover, it should safeguard the rights of all citizens, but especially the weaker, such as workers, women, and children. Nor may the State ever neglect its duty to contribute actively to the betterment of the living conditions of workers.

21. In addition, the State should see to it that labor agreements are entered into according to the norms of justice and equity, and that in the environment of work the dignity of the human being is not violated either in body or spirit. On this point, Leo XIII's Letter delineated the broad principles regarding a just and proper human existence. These principles, modern States have adopted in one way or another in their social legislation, and they have—as our predecessor of immortal memory, Pius XI declared, in his Encyclical Letter *Quadragesimo Anno*⁸—contributed much to the establishment and promotion of that new section of legal science known as *labor law*.

22. In the same Letter, moreover, there is affirmed the natural right to enter corporately into associations, whether these be composed of workers only or of workers and management; and also the right to adopt that organizational structure judged more suitable to meet their professional needs. And workers themselves have the right to act freely and on their own initiative within the above-mentioned associations, without hindrance and as their needs dictate.

23. Workers and employers should regulate their mutual relations in a spirit of human solidarity and in accordance with the bond of Christian brotherhood. For the unregulated competition which so-called *liberals* espouse, or the class struggle in the *Marxist sense*, are utterly opposed to Christian teaching and also to the very nature of man.

24. These, Venerable Brothers, are the fundamental principles on which a healthy socio-economic order can be built.

25. It is not surprising, therefore, that outstanding Catholic men

⁷ St. Thomas, *De regimine principum*, I, 15.

⁸ Cf. *Acta Apostolicae Sedis*, XXIII (1931), p. 185

inspired by these appeals began many activities in order to put these principles into action. Nor were there lacking other men of good will in various parts of the world who, impelled by the needs of human nature, followed a similar course.

26. For these reasons the Encyclical is known even to the present day as the *Magna Charta*⁹ for the reconstruction of the economic and social order.

The Encyclical "Quadragesimo Anno"

27. Furthermore, after a lapse of forty years since publication of that outstanding corpus, as it were, of directives, our predecessor of happy memory, Pius XI, in his turn decided to publish the Encyclical Letter *Quadragesimo Anno*.¹⁰

28. In it the Supreme Pontiff first of all confirmed the right and duty of the Catholic Church to make its special contribution in resolving the more serious problems of society which call for the full cooperation of all. Then he reaffirmed those principles and directives of Leo XIII's Letter related to the conditions of the times. Finally, he took this occasion not only to clarify certain points of doctrine on which even Catholics were in doubt, but he also showed how the principles and directives themselves regarding social affairs should be adapted to the changing times.

29. For at that time, some were in doubt as to what should be the judgment of Catholics regarding private property, the wage system, and more especially, a type of moderate socialism.

30. Concerning private property, our predecessor reaffirmed its natural-law character. Furthermore, he set forth clearly and emphasized the social character and function of private ownership.

31. Turning to the wage system, after having rejected the view that would declare it unjust by its very nature, the Pontiff criticized the inhuman and unjust forms under which it was sometimes found. Moreover, he carefully indicated what norms and conditions were to be observed, lest the wage system stray from justice and equity.

32. In this connection, it is today advisable as our predecessor clearly pointed out, that work agreements be tempered in certain respects with partnership arrangements, so that "workers and officials become participants in ownership, or management, or share in some manner in profits."¹¹

33. Of great theoretical and practical importance is the affirmation of Pius XI that "if the social and individual character of labor be overlooked, the efficiency of men can neither be justly appraised nor equitably recompensed."¹² Accordingly, in determining wages,

⁹ Cf. *Ibid.*, p. 189.

¹⁰ *Ibid.*, p. 177-228.

¹¹ Cf. *Ibid.*, p. 199.

¹² Cf. *Ibid.*, p. 200.

justice definitely requires that, in addition to the needs of the individual worker and his family, regard be had on the one hand for conditions within the productive enterprises wherein the workers labor; on the other hand, for the "public economic good,"¹³ in general.

34. Furthermore, the Supreme Bishop emphasized that the views of *communists*, as they are called, and of Christians are radically opposed. Nor may Catholics, in any way, give approbation to the teachings of *socialists* who seemingly profess more moderate views. From their basic outlook it follows that, inasmuch as the order of social life is confined to time, it is directed solely to temporal welfare; that since the social relationships of men pertain merely to the production of goods, human liberty is excessively restricted and the true concept of social authority is overlooked.

35. Pius XI was not unaware that, in the forty years that had elapsed since the appearance of Leo XIII's Letter, historical conditions had profoundly altered. In fact, unrestricted competition, because of its own inherent tendencies, had ended by almost destroying itself. It had caused a great accumulation of wealth and a corresponding concentration of power in the hands of a few who "are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure."¹⁴

36. Therefore, as the Supreme Pontiff noted, "economic power has been substituted for the free market place. Unbridled ambition for domination has replaced desire for gain; the whole economy has become harsh, cruel, and relentless in frightful measure."¹⁵ Thus it happened that even public authorities were serving the interests of more wealthy men and that concentrations of wealth, to some extent, achieved power over all peoples.

37. In opposition to this trend, the Supreme Pontiff laid down the following fundamental principles: the organization of economic affairs must be conformable to practical morality; the interests of individuals or of societies especially must be harmonized with the requirements of the common good. This evidently requires, as the teaching of our predecessor indicated, the orderly reorganization of society with smaller professional and economic groups existing in their own right, and not prescribed by public authority. In the next place, civil authority should reassume its function and not overlook any of the community's interests. Finally, on a world-wide scale, governments should seek the economic good of all peoples.

38. The two fundamental points that especially characterize the Encyclical of Pius XI are these: First, one may not take as the ultimate criteria in economic life the interests of individuals or organ-

¹³ Cf. *Ibid.*, p. 201.

¹⁴ Cf. *Ibid.*, p. 210f.

¹⁵ Cf. *Ibid.*, p. 211.

ized groups, nor unregulated competition, nor excessive power on the part of the wealthy, nor the vain honor of the nation or its desire for domination, nor anything of this sort.

39. Rather, it is necessary that economic undertakings be governed by justice and charity as the principal laws of social life.

40. The second point that we consider to be basic to the Letter of Pius XI is that both within individual countries and among nations there be established a juridical order, with appropriate public and private institutions, inspired by social justice, so that those who are involved in economic activities are enabled to carry out their tasks in conformity with the common good.

Radio Broadcast of Pentecost, 1941

41. In specifying social rights and obligations, our predecessor of immortal memory, Pius XII, made a significant contribution, when on the feast of Pentecost, June 1, 1941, he broadcast to the world community a message: "in order to call to the attention of the Catholic world the memory of an event worthy of being written in letters of gold on the Calendar of the Church: namely, the fiftieth anniversary of the publication of the epoch-making Encyclical of Leo XIII, *Rerum Novarum*." ¹⁶ He broadcast this message, moreover, "to render special thanks to Almighty God that His Vicar on earth, in a Letter such as this, gave to the Church so great a gift, and also to render praise to the eternal Spirit that through this same Letter, He enkindled a fire calculated to rouse the whole human race to new and better effort." ¹⁷

42. In the message, the great Pontiff claimed for the Church "the indisputable competence" to "decide whether the bases of a given social system are in accord with the unchangeable order which God our Creator and Redeemer has fixed both in the natural law and revelation." ¹⁸ He noted that the Letter of Leo XIII is of permanent value and has rich and abiding usefulness. He takes the occasion "to explain in greater detail what the Catholic Church teaches regarding the three principal issues of social life in economic affairs, which are mutually related and connected one with the other, and thus interdependent: namely, the use of material goods, labor, and the family." ¹⁹

43. Concerning the use of material goods, our predecessor declared that the right of every man to use them for his own sustenance is prior to all other rights in economic life, and hence is prior even to the right of private ownership. It is certain, however, as

16 Cf. *Acta Apostolicae Sedis*, XXXIII (1941), p. 196.

17 Cf. *Ibid.*, p. 197.

18 Cf. *Ibid.*, p. 196.

19 Cf. *Ibid.*, p. 198f.

our predecessor noted, that the right of private property is from the natural law itself. Nevertheless, it is the will of God the Creator that this right to own property should in no wise obstruct the flow of "material goods created by God to meet the needs of all men, to all equitably, as justice and charity require."²⁰

44. As regards labor, Pius XII repeating what appeared in Leo XIII's Letter, declared it to be both a duty and a right of every human being. Consequently, it is in the first place the responsibility of men themselves to regulate mutual labor relations. Only in the event that the interested parties are unwilling or unable to fulfill their functions, does it "devolve upon the State to intervene and to assign labor equitably, safeguarding the standards and aims that the common good properly understood demands."²¹

45. Turning to the family, the Supreme Pontiff stresses that private ownership of material goods helps to safeguard and develop family life. Such goods are an apt means "to secure for the father of a family the healthy liberty he needs in order to fulfill the duties assigned him by the Creator, regarding the physical, spiritual, and religious welfare of the family."²² From this arises the right of the family to migrate. Accordingly, our predecessor reminds governments, both those permitting emigration and those accepting immigrants, that "they never permit anything whereby mutual and sincere understanding between States is diminished or destroyed."²³ If this be mutually accomplished, it will come to pass that benefits are equalized and diffused widely among peoples, as the supply of goods and the arts and crafts are increased and fostered.

Further Changes

46. But just as contemporary circumstances seemed to Pius XII quite dissimilar from those of the earlier period, so they have changed greatly over the past twenty years. This can be seen not only in the internal situation of each individual country, but also in the mutual relations of countries.

47. In the fields of science, technology, and economics, these developments are especially worthy of note: the discovery of atomic energy, employed first for military purposes and later increasingly for peaceful ends; the almost limitless possibilities opened up by chemistry in synthetic products; the growth of automation in the sectors of industry and services; the modernization of agriculture; the nearly complete conquest, especially through radio and television,

²⁰ Cf. *Ibid.*, p. 199.

²¹ Cf. *Ibid.*, p. 201.

²² Cf. *Ibid.*, p. 202.

²³ Cf. *Ibid.*, p. 203.

of the distance separating peoples; the greatly increased speed of all manner of transportation; the initial conquests of outer space.

48. Turning to the social field, the following contemporary trends are evident: development of systems for social insurance; the introduction of social security systems in some more affluent countries; greater awareness among workers, as members of unions, of the principal issues in economic and social life; a progressive improvement of basic education; wider diffusion among the citizenry of the conveniences of life; increased social mobility and a resulting decline in divisions among the classes: greater interest than heretofore in world affairs on the part of those with average education. Meanwhile, if one considers the social and economic advances made in a growing number of countries, he will quickly discern increasingly pronounced imbalances: first, between agriculture on the one hand and industry and the services on the other; between the more and the less developed regions within countries; and, finally, on a world-wide scale, between countries with differing economic resources and development.

49. Turning now to political affairs, it is evident that there, too, a number of innovations have occurred. Today, in many communities, citizens from almost all social strata participate in public life. Public authorities intervene more and more in economic and social affairs. The peoples of Asia and Africa, having set aside colonial systems, now govern themselves according to their own laws and institutions. As the mutual relationships of peoples increase, they become daily more dependent one upon the other. Throughout the world, assemblies and councils have become more common, which, being supranational in character, take into account the interests of all peoples. Such bodies are concerned with economic life, or with social affairs, or with culture and education, or, finally, with the mutual relationships of peoples.

Reasons for the New Encyclical

50. Now, reflecting on all these things, we feel it our duty to keep alive the torch lighted by our great predecessors and to exhort all to draw from their writings light and inspiration, if they wish to resolve the social question in ways more in accord with the needs of the present time. Therefore, we are issuing this present Letter not merely to commemorate appropriately the Encyclical Letter of Leo XIII, but also, in the light of changed conditions, both to confirm and explain more fully what our predecessors taught, and to set forth the Church's teaching regarding the new and serious problems of our day.

PART II

EXPLANATION AND DEVELOPMENT OF THE TEACHINGS OF "RERUM NOVARUM"

Private Initiative and State Intervention in Economic Life

51. At the outset it should be affirmed that in economic affairs first place is to be given to the private initiative of individual men who, either working by themselves, or with others in one fashion or another, pursue their common interests.

52. But in this matter, for reasons pointed out by our predecessors, it is necessary that public authorities take active interest, the better to increase output of goods and to further social progress for the benefit of all citizens.

53. This intervention of public authorities that encourages, stimulates, regulates, supplements, and complements, is based on the *principle of subsidiarity*²⁴ as set forth by Pius XI in his Encyclical *Quadragesimo Anno*: "It is a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry. So, too, it is an injustice and at the same time a grave evil and a disturbance of right order, to transfer to the larger and higher collectivity functions which can be performed and provided for by lesser and subordinate bodies. Inasmuch as every social activity should, by its very nature, prove a help to members of the body social, it should never destroy or absorb them."²⁵

54. Indeed, as is easily perceived, recent developments of science and technology provide additional reasons why, to a greater extent than heretofore, it is within the power of public authorities to reduce imbalances, whether these be between various sectors of economic life, or between different regions of the same nation, or even between different peoples of the world as a whole. These same developments make it possible to keep fluctuations in the economy within bounds, and to provide effective measures for avoiding mass unemployment. Consequently, it is requested again and again of

²⁴ *Acta Apostolicae Sedis*, XXIII (1931), p. 203.

²⁵ *Ibid.*, p. 203.

public authorities responsible for the common good, that they intervene in a wide variety of economic affairs, and that, in a more extensive and organized way than heretofore, they adapt institutions, tasks, means, and procedures to this end.

55. Nevertheless, it remains true that precautionary activities of public authorities in the economic field, although widespread and penetrating, should be such that they not only avoid restricting the freedom of private citizens, but also increase it, so long as the basic rights of each individual person are preserved inviolate. Included among these is the right and duty of each individual normally to provide the necessities of life for himself and his dependents. This implies that whatever be the economic system, it allow and facilitate for every individual the opportunity to engage in productive activity.

56. Furthermore, the course of events thus far makes it clear that there cannot be a prosperous and well-ordered society unless both private citizens and public authorities work together in economic affairs. Their activity should be characterized by mutual and amicable efforts, so that the roles assigned to each fit in with requirements of the common good, as changing times and customs suggest.

57. Experience, in fact, shows that where private initiative of individuals is lacking, political tyranny prevails. Moreover, much stagnation occurs in various sectors of the economy, and hence all sorts of consumer goods and services, closely connected with needs of the body and more especially of the spirit, are in short supply. Beyond doubt, the attainment of such goods and services provides remarkable opportunity and stimulus for individuals to exercise initiative and industry.

58. Where, on the other hand, appropriate activity of the State is lacking or defective, commonwealths are apt to experience incurable disorders, and there occurs exploitation of the weak by the unscrupulous strong, who flourish, unfortunately, like cockle among the wheat, in all times and places.

Complexity of Social Structure

Direction of the Trend

59. One of the principal characteristics of our time is the multiplication of social relationships, that is, a daily more complex interdependence of citizens, introducing into their lives and activities many and varied forms of association, recognized for the most part in private and even in public law. This tendency seemingly stems from a number of factors operative in the present era, among which are technical and scientific progress, greater productive efficiency, and a higher standard of living among citizens.

60. These developments in social living are at once both a symptom and a cause of the growing intervention of public authorities in matters which, since they pertain to the more intimate aspects of personal life, are of serious moment and not without danger. Such, for example, are the care of health, the instruction and education of youth, the choice of a personal career, the ways and means of rehabilitating or assisting those handicapped mentally or physically. But this trend also indicates and in part follows from that human and natural inclination, scarcely resistible, whereby men are impelled voluntarily to enter into association in order to attain objectives which each one desires, but which exceed the capacity of single individuals. This tendency has given rise, especially in recent years, to organizations and institutes on both national and international levels, which relate to economic and social goals, to cultural and recreational activities, to athletics, to various professions, and to political affairs.

Evaluation

61. Such an advance in social relationships definitely brings numerous services and advantages. It makes possible, in fact, the satisfaction of many personal rights, especially those of economic and social life; these relate, for example, to the minimum necessities of human life, to health services, to the broadening and deepening of elementary education, to a more fitting training in skills, to housing, to labor, to suitable leisure and recreation. In addition, through the ever more perfect organization of modern means for the diffusion of thought—press, cinema, radio, television—individuals are enabled to take part in human events on a world-wide scale.

62. But as these various forms of association are multiplied and daily extended, it also happens that in many areas of activity, rules and laws controlling and determining relationships of citizens are multiplied. As a consequence, opportunity for free action by individuals is restricted within narrower limits. Methods are often used, procedures are adopted, and such an atmosphere develops wherein it becomes difficult for one to make decisions independently of outside influences, to do anything on his own initiative, to carry out in a fitting way his rights and duties, and to fully develop and perfect his personality. Will men perhaps, then become automatons, and cease to be personally responsible, as these social relationships multiply more and more? It is a question which must be answered negatively.

63. Actually, increased complexity of social life by no means results from a blind drive of natural forces. Indeed, as stated above, it is the creation of free men who are so disposed to act by nature as to be responsible for what they do. They must, of course, recog-

nize the laws of human progress and the development of economic life and take these into account. Furthermore, men are not altogether free of their milieu.

64. Accordingly, advances in social organization can and should be so brought about that maximum advantages accrue to citizens while at the same time disadvantages are averted or at least minimized.

65. That these desired objectives be more readily obtained, it is necessary that public authorities have a correct understanding of the common good. This embraces the sum total of those conditions of social living, whereby men are enabled more fully and more readily to achieve their own perfection. Hence, we regard it as necessary that the various intermediary bodies and the numerous social undertakings wherein an expanded social structure primarily finds expression, be ruled by their own laws, and as the common good itself progresses, pursue this objective in a spirit of sincere concord among themselves. Nor is it less necessary that the above mentioned groups present the form and substance of a true community. This they will do, only if individual members are considered and treated as persons, and are encouraged to participate in the affairs of the group.

66. Accordingly, as relationships multiply between men, binding them more closely together, commonwealths will more readily and appropriately order their affairs to the extent these two factors are kept in balance: (1) the freedom of individual citizens and groups of citizens to act autonomously, while cooperating one with the other; (2) the activity of the State whereby the undertakings of private individuals and groups are suitably regulated and fostered.

67. Now if social systems are organized in accordance with the above norms and moral laws, their extension does not necessarily mean that individual citizens will be gravely discriminated against or excessively burdened. Rather, we can hope that this will enable man not only to develop and perfect his natural talents, but also will lead to an appropriate structuring of the human community. Such a structure, as our predecessor of happy memory, Pius XI, warned in his Encyclical Letter *Quadragesimo Anno*,²⁶ is absolutely necessary for the adequate fulfillment of the rights and duties of social life.

Remuneration for Work

Standards of Justice and Equity

68. Our heart is filled with profound sadness when we observe, as it were, with our own eyes a wretched spectacle indeed—great masses of workers who, in not a few nations, and even in whole

continents, receive too small a return from their labor. Hence, they and their families must live in conditions completely out of accord with human dignity. This can be traced, for example, to the fact that in these regions, modern industrial techniques either have only recently been introduced or have made less than satisfactory progress.

69. It happens in some of these nations that, as compared with the extreme need of the majority, the wealth and conspicuous consumption of a few stand out, and are in open and bold contrast with the lot of the needy. It happens in other places that excessive burdens are placed upon men in order that the commonwealth may achieve within a brief span, an increase of wealth such as can by no means be achieved without violating the laws of justice and equity. Finally, it happens elsewhere that a disproportionate share of the revenue goes toward the building up of national prestige, and that large sums of money are devoted to armaments.

70. Moreover, in the economically developed countries, it frequently happens that great, or sometimes very great, remuneration is had for the performance of some task of lesser importance or doubtful utility. Meanwhile, the diligent and profitable work that whole classes of decent and hard-working citizens perform, receives too low a payment and one insufficient for the necessities of life, or else, one that does not correspond to the contribution made to the community, or to the revenues of the undertakings in which they are engaged, or to the national income.

71. Wherefore, we judge it to be our duty to reaffirm once again that just as remuneration for work cannot be left entirely to unregulated competition, neither may it be decided arbitrarily at the will of the more powerful. Rather, in this matter, the norms of justice and equity should be strictly observed. This requires that workers receive a wage sufficient to lead a life worthy of man and to fulfill family responsibilities properly. But in determining what constitutes an appropriate wage, the following must necessarily be taken into account: first of all, the contribution of individuals to the economic effort; the economic state of the enterprises within which they work; the requirements of each community, especially as regards over-all employment; finally, what concerns the common good of all peoples, namely, of the various States associated among themselves, but differing in character and extent.

72. It is clear that the standards of judgment set forth above are binding always and everywhere. However, the measure in which they are to be applied in concrete cases cannot be established unless account is taken of the resources at hand. These resources can and in fact do vary in quantity and quality among different peoples, and may even change within the same country with the passing of time.

Balancing Economic Developments and Social Progress

73. Whereas in our era the economics of various countries are evolving very rapidly, more especially since the last great war, we take this opportunity to draw the attention of all to a strict demand of social justice, which explicitly requires that, with the growth of the economy, there occur a corresponding social development. Thus, all classes of citizens will benefit equitably from an increase in national wealth. Toward this end vigilance should be exercised and effective steps taken that class differences arising from disparity of wealth not be increased, but lessened so far as possible.

74. "National wealth"—as our predecessor of happy memory, Pius XII, rightfully observed—"inasmuch as it is produced by the common efforts of the citizenry, has no other purpose than to secure without interruption those material conditions in which individuals are enabled to lead a full and perfect life. Where this is consistently the case, then such a people is to be judged truly rich. For the system whereby both the common prosperity is achieved and individuals exercise their right to use material goods, conforms fully to norms laid down by God the Creator."²⁷ From this it follows that the economic prosperity of any people is to be assessed not so much from the sum total of goods and wealth possessed as from the distribution of goods according to norms of justice, so that everyone in the community can develop and perfect himself. For this, after all, is the end toward which all economic activity of a community is by nature ordered.

75. We must here call attention to the fact that in many countries today, the economic system is such that large and medium size productive enterprises achieve rapid growth precisely because they finance replacement and plant expansion from their own revenues. Where this is the case, we believe that such companies should grant to workers some share in the enterprise, especially where they are paid no more than the minimum wage.

76. In this matter, the principle laid down by our predecessor of happy memory, Pius XI, in the Encyclical Letter *Quadragesimo Anno*, should be borne in mind: "It is totally false to ascribe to a single factor of production what is in fact produced by joint activity; and it is completely unjust for one factor to arrogate to itself what is produced, ignoring what has been contributed by other factors."²⁸

77. The demands of justice referred to, can be met in various ways, as experience shows. Not to mention other ways, it is very desirable that workers gradually acquire some share in the enterprise by such methods as seem more appropriate. For today, more

²⁷ Cf. *Acta Apostolicae Sedis*, XXXIII (1941), p. 200.

²⁸ *Acta Apostolicae Sedis*, XXIII (1931), p. 195.

than in the times of our predecessor, "every effort should be made that at least in the future, only an equitable share of the fruits of production accumulate in the hands of the wealthy, and a sufficient and ample portion go to the workingmen."²⁹

78. But we should remember that adjustments between remuneration for work and revenues are to be brought about in conformity with the requirements of the common good, both of one's own community and of the entire human family.

79. Considering the common good on the national level, the following points are relevant and should not be overlooked: to provide employment for as many workers as possible; to take care lest privileged groups arise even among the workers themselves; to maintain a balance between wages and prices; to make accessible the goods and services for a better life to as many persons as possible; either to eliminate or to keep within bounds the inequalities that exist between different sectors of the economy—that is, between agriculture, industry and services; to balance properly any increases in output with advances in services provided to citizens, especially by public authority; to adjust, as far as possible, the means of production to the progress of science and technology; finally, to ensure that the advantages of a more humane way of existence not merely subserve the present generation but have regard for future generations as well.

80. As regards the common good of human society as a whole, the following conditions should be fulfilled: that the competitive striving of peoples to increase output be free of bad faith; that harmony in economic affairs and a friendly and beneficial cooperation be fostered; and, finally, that effective aid be given in developing the economically underdeveloped nations.

81. It is evident from what has been said that these demands of the common good, on both the national and world levels, should be borne in mind, when there is question of determining the share of earnings assigned to those responsible for directing the productive enterprise, or as interest and dividends to those who have invested capital.

Demands of Justice as Regards Productive Institutions

Institutions Conforming to the Dignity of Man

82. Justice is to be observed not merely in the distribution of wealth, but also in regard to the conditions under which men engage in productive activity. There is, in fact, an innate need of human nature requiring that men engaged in productive activity have an

²⁹ *Ibid.*, p. 198.

opportunity to assume responsibility and to perfect themselves by their efforts.

83. Consequently, if the organization and structure of economic life be such that the human dignity of workers is compromised, or their sense of responsibility is weakened, or their freedom of action is removed, then we judge such an economic order to be unjust, even though it produces a vast amount of goods, whose distribution conforms to the norms of justice and equity.

Reaffirmation of a Directive

84. Nor is it possible in economic affairs to determine in one formula all the measures that are more conformable to the dignity of man, or are more suitable in developing in him a sense of responsibility. Nevertheless, our predecessor of happy memory, Pius XII, appropriately laid down certain norms of action: "Small and medium-sized holdings in agriculture, in the arts and crafts, in commerce and industry, should be safeguarded and fostered. Such enterprises should join together in mutual-aid societies in order that the services and benefits of large-scale enterprises will be available to them. So far as these larger enterprises are concerned, work agreements should in some way be modified by partnership arrangements."³⁰

Artisan Enterprises and Cooperative Associations

85. Wherefore, conformably to requirements of the common good and the state of technology, artisan and farm enterprises of family type should be safeguarded and fostered, as should also co-operatives that aim to complement and perfect such enterprises.

86. We shall return shortly to the subject of farm enterprises. Here, we think it appropriate to say something about artisan enterprises and cooperative associations.

87. Above all, it must be emphasized that enterprises and bodies of this sort, in order that they may survive and flourish, should be continuously adapted—both in their productive structure and in their operating methods—to new conditions of the times. These new conditions constantly arise from advances in science and technology, or from changing consumer needs and preferences. It is especially appropriate that all this be done by the craftsmen themselves and by the associates in the cooperatives.

88. Hence, it is most fitting not only that both these groups be suitably formed in technical and in spiritual and intellectual matters, but also that they be joined together professionally. Nor is it less fitting that the State make special provision for them in regard to instruction, taxes, credit facilities, social security and insurance.

³⁰ Radio Broadcast, September 1, 1944, cf. *A.A.S.*, XXXVI (1944), p. 254.

89. Moreover, the measures taken by the State on behalf of the craftsmen and members of cooperatives are also justified by the fact that these two categories of citizens are producers of genuine wealth, and contribute to the advance of civilization.

90. Accordingly, we paternally exhort our beloved sons, craftsmen and members of cooperatives throughout the world, that they fully realize the dignity of their role in society, since, by their work, the sense of responsibility and spirit of mutual aid can be daily more intensified among the citizenry, and the desire to work with dedication and originality be kept alive.

Participation of Workers in Medium-size and Large Enterprises

91. Furthermore, as did our predecessors, we regard as justifiable the desire of employees to be partners in enterprises with which they are associated and wherein they work. We do not think it possible, however, to decide with certain and explicit norms the manner and degree of such partnerships, since this must be determined according to the state of the individual productive enterprises. For the situation is not everywhere the same, and, in fact, it can change suddenly within one and the same enterprise. Nevertheless, we do not doubt that employees should have an active part in the affairs of the enterprise wherein they work, whether these be private or public. But it is of the utmost importance that productive enterprises assume the character of a true human fellowship whose spirit suffuses the dealings, activities and standing of all its members.

92. This requires that mutual relations between employers and directors on the one hand and the employees of the enterprise on the other, be marked by mutual respect, esteem, and good will. It also demands that all collaborate sincerely and harmoniously in their joint undertaking, and that they perform their work not merely with the objective of deriving an income, but also of carrying out the role assigned them and of performing a service that results in benefit to others. This means that the workers may have a say in, and may make a contribution toward, the efficient running and development of the enterprise. Thus, our predecessor of happy memory, Pius XII, clearly indicated: "The economic and social functions which everyone aspires to fulfill, require that efforts of individuals be not wholly subjected to the will of others."³¹ Beyond doubt, an enterprise truly in accord with human dignity should safeguard the necessary and efficient unity of administration. But it by no means follows that those who work daily in such an enterprise are to be considered merely as servants, whose sole function is to execute orders silently, and who are not allowed to interject their desires

and interests, but must conduct themselves as idle standbys when it comes to assignment and direction of their tasks.

93. Finally, attention is drawn to the fact that the greater amount of responsibility desired today by workers in productive enterprises, not merely accords with the nature of man, but also is in conformity with historical developments in the economic, social, and political fields.

94. Unfortunately, in our day, there occur in economic and social affairs many imbalances that militate against justice and humanity. Meanwhile, throughout all of economic life, errors are spread that seriously impair its operation, purposes, organization, and the fulfillment of responsibilities. Nevertheless, it is an undeniable fact that the more recent productive systems, thanks to the impulse deriving from advances in technology and science, are becoming more modern and efficient, and are expanding at a faster rate than in the past. This demands of workers greater abilities and professional qualifications. Accordingly, workers should be provided with additional aids and time to achieve a suitable and more rounded formation, and to carry out more fittingly their duties as regards studies, morals, and religion.

95. Thus it happens that in our day youths can be allotted additional years to acquire a basic education and necessary skills.

96. Now if these things be done, a situation will emerge wherein workers are enabled to assume greater responsibilities even within their own enterprises. As regards the commonwealth as such, it is of great importance that all ranks of citizens feel themselves daily more obligated to safeguard the common good.

Participation of Workers at All Levels

97. Now, as is evident to all, in our day associations of workers have become widespread, and for the most part have been given legal status within individual countries and even across national boundaries. These bodies no longer recruit workers for purposes of strife, but rather for pursuing a common aim. And this is achieved especially by collective bargaining between associations of workers and those of management. But it should be emphasized how necessary, or at least very appropriate, it is to give workers an opportunity to exert influence outside the limits of the individual productive unit, and indeed within all ranks of the commonwealth.

98. The reason is that individual productive units, whatever their size, efficiency, or importance within the commonwealth, are closely connected with the over-all economic and social situation in each country, whereon their own prosperity ultimately depends.

99. Nevertheless, to decide what is more helpful to the over-all economic situation is not the prerogative of individual productive

enterprises, but pertains to the public authorities and to those institutions which, established either nationally or among a number of countries, function in various sectors of economic life. From this is evident the propriety or necessity of ensuring that not only managers or agents of management are represented before such authorities and institutions, but also workers or those who have the responsibility of safeguarding the rights, needs, and aspirations of workers.

100. It is fitting, therefore, that our thoughts and paternal affection be directed toward the various professional groups and associations of workers which, in accord with principles of Christian teaching, carry on their activities on several continents. We are aware of the many and great difficulties experienced by these beloved sons of ours, as they effectively worked in the past and continue to strive, both within their national boundaries and throughout the world, to vindicate the rights of workingmen and to improve their lot and conduct.

101. Furthermore, we wish to give deserved praise to the work of these our sons. Their accomplishments are not always immediately evident, but nevertheless permeate practically the entire field of labor, spreading correct norms of action and thought, and the beneficial influence of the Christian religion.

102. And we wish also to praise paternally those dear sons of ours who, imbued with Christian principles, give their special attention to other labor associations and those groups of workingmen that follow the laws of nature and respect the religious and moral liberty of individuals.

103. Nor can we at this point neglect to congratulate and to express our esteem for the International Labor Organization—variously signified popularly by the letters O.I.L. or I.L.O. or O.I.T.—which, for many years, has done effective and valuable work in adapting the economic and social order everywhere to the norms of justice and humanity. In such an order, the legitimate rights of workers are recognized and preserved.

Private Property

Changed Conditions

104. In recent years, as we are well aware, the role played by the owners of capital in very large productive enterprises has been separated more and more from the role of management. This has occasioned great difficulties for governments, whose duty it is to make certain that directors of the principal enterprises, especially those of greatest influence in the economic life of the entire country, do not depart from the requirements of the common good. These difficulties, as we know from experience, are by no means less,

whether it be private citizens or public bodies that make the capital investments requisite for large-scale enterprises.

105. It is also quite clear that today the number of persons is increasing who, because of recent advances in insurance programs and various systems of social security, are able to look to the future with tranquillity. This sort of tranquillity once was rooted in the ownership of property, albeit modest.

106. It sometimes happens in our day that men are more inclined to seek some professional skill than possession of goods. Moreover, such men have greater esteem for income from labor or rights arising from labor, than for that deriving from capital investment or rights associated therewith.

107. This clearly accords with the inherent characteristics of labor, inasmuch as this proceeds directly from the human person, and hence is to be thought more of than wealth in external goods. These latter, by their very nature, must be regarded as instruments. This trend indicates an advance in civilization.

108. Economic conditions of this kind have occasioned popular doubt as to whether, under present circumstances, a principle of economic and social life, firmly enunciated and defended by our predecessors, has lost its force or is to be regarded as of lesser moment: namely, the principle whereby it is established that men have from nature a right of privately owning goods, including those of a productive kind.

Confirmation of the Right of Private Property

109. Such a doubt has no foundation. For the right of private property, including that pertaining to goods devoted to productive enterprises, is permanently valid. Indeed, it is rooted in the very nature of things, whereby we learn that individual men are prior to civil society, and hence, that civil society is to be directed toward man as its end. Indeed, the right of private individuals to act freely in economic affairs is recognized in vain, unless they are at the same time given an opportunity of freely selecting and using things necessary for the exercise of this right. Moreover, experience and history testify that where political regimes do not allow to private individuals the possession also of productive goods, the exercise of human liberty is violated or completely destroyed in matters of primary importance. Thus it becomes clear that in the right of property, the exercise of liberty finds both a safeguard and a stimulus.

110. This explains the fact that socio-political groups and associations which endeavor to reconcile freedom with justice within society, and which until recently did not uphold the right of private property in productive goods, have now, enlightened by the course of social events, modified their views and are disposed actually to approve this right.

111. Accordingly, we make our own the insistence of our predecessor of happy memory, Pius XII: "In defending the right of private property, the Church has in mind a very important ethical aim in social matters. She does not, of course, strive to uphold the present state of affairs as if it were an expression of the divine will. And even less does she accept the patronage of the affluent and wealthy, while neglecting the rights of the poor and needy. . . . The Church rather does intend that the institution of private property be such as is required by the plan of divine wisdom and the law of nature."³² Private ownership should safeguard the rights of the human person, and at the same time make its necessary contribution to the establishment of right order in society.

112. While recent developments in economic life progress rapidly in a number of countries, as we have noted, and produce goods ever more efficiently, justice and equity require that remuneration for work also be increased within limits allowed by the common good. This enables workers to save more readily and hence to achieve some property status of their own. Wherefore, it is indeed surprising that some reject the natural role of private ownership. For it is a right which continually draws its force and vigor from the fruitfulness of labor, and which, accordingly, is an effective aid in safeguarding the dignity of the human person and the free exercise of responsibility in all fields of endeavor. Finally, it strengthens the stability and tranquillity of family life, thus contributing to the peace and prosperity of the commonwealth.

Effective Distribution

113. It is not enough, then, to assert that man has from nature the right of privately possessing goods as his own, including those of productive character, unless, at the same time, a continuing effort is made to spread the use of this right through all ranks of the citizenry.

114. Our predecessor of happy memory, Pius XII, clearly reminded us that on the one hand the dignity of the human person necessarily "requires the right of using external goods in order to live according to the right norm of nature. And to this right corresponds a most serious obligation, which requires that, so far as possible, there be given to all an opportunity of possessing private property."³³ On the other hand, the nobility inherent in work, besides other requirements, demands "the conservation and perfection of a social order that makes possible a secure, although modest, property to all classes of the people."³⁴

³² Radio Broadcast, September 1, 1944; cf. *A.A.S.*, XXXVI (1944), p. 253.

³³ Radio Broadcast, December 24, 1942; cf. *A.A.S.*, XXXV (1943), p. 17.

³⁴ Cf. *Ibid.*, p. 20.

115. It is especially appropriate that today, more than heretofore, widespread private ownership should prevail, since, as noted above, the number of nations increases wherein the economic systems experience daily growth. Therefore, by prudent use of various devices already proven effective, it will not be difficult for the body politic to modify economic and social life so that the way is made easier for widespread private possession of such things as durable goods, homes, gardens, tools requisite for artisan enterprises and family-type farms, investments in enterprises of medium or large size. All of this has occurred satisfactorily in some nations with developed social and economic systems.

Public Property

116. Obviously, what we have said above does not preclude ownership of goods pertaining to production of wealth by States and public agencies, especially "if these carry with them power too great to be left in private hands, without injury to the community at large."³⁵

117. It seems characteristic of our times to vest more and more ownership of goods in the State and in other public bodies. This is partially explained by the fact that the common good requires public authorities to exercise ever greater responsibilities. However, in this matter, the *principle of subsidiarity*, already mentioned above, is to be strictly observed. For it is lawful for States and public corporations to expand their domain of ownership only when manifest and genuine requirements of the common good so require, and then with safeguards, lest the possession of private citizens be diminished beyond measure, or, what is worse, destroyed.

118. Finally, we cannot pass over in silence the fact that economic enterprises undertaken by the State or by public corporations should be entrusted to citizens outstanding in skill and integrity, who will carry out their responsibilities to the commonwealth with a deep sense of devotion. Moreover, the activity of these men should be subjected to careful and continuing supervision, lest, in the administration of the State itself, there develop an economic imperialism in the hands of a few. For such a development is in conflict with the highest good of the commonwealth.

Social Function of Property

119. Our predecessors have always taught that in the right of private property there is rooted a social responsibility. Indeed, in the wisdom of God the Creator, the over-all supply of goods is assigned, first of all, that all men may lead a decent life. As our

³⁵ Encyclical Letter *Quadragesimo Anno*; A.A.S., XXIII (1931), p. 214.

predecessor of happy memory, Leo XIII, clearly reminded us in the Encyclical Letter *Rerum Novarum*, "This is the heart of the matter: whoever has received from the divine bounty a larger share of blessings, whether these be corporal or external or gifts of the mind, has received them to use for his own perfection, and, at the same time, as the minister of God's providence, for the benefit of others. 'He who has a talent' [says St. Gregory the Great], 'let him take care that he hides it not; he who has abundance, let him arouse himself to mercy and generosity; he who has skill in managing affairs, let him make special effort to share the use and utility thereof with his neighbor.' " 36

120. Although in our day, the role assigned the State and public bodies has increased more and more, it by no means follows that the social function of private ownership is obsolescent, as some seem to think. For social responsibility in this matter derives its force from the very right of private property. Furthermore, it is quite clear that there always will be a wide range of difficult situations, as well as hidden and grave needs, which the manifold providence of the State leaves untouched, and of which it can in no way take account. Wherefore, there is always wide scope for humane action by private citizens and for Christian charity. Finally, it is evident that in stimulating efforts relating to spiritual welfare, the work done by individual men or by private civic groups has more value than what is done by public authorities.

121. Moreover, it is well to recall here that the right of private ownership is clearly evident in the Gospels, which reveal Jesus Christ ordering the rich to share their goods with the poor so as to turn them into spiritual possessions: "Do not lay up for yourselves treasures on earth, where rust and moth consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth consumes nor thieves break in and steal." 37 And the divine Master states that whatever is done for the poor is done for Him: "Amen I say to you, as long as you did it for one of these, the least of My brethren, you did it for Me." 38

36 *Acta Leonis XIII*, XI (1891), p. 114.

37 Matt. 6, 19-20.

38 Matt. 25, 40.

PART III

NEW ASPECTS OF THE SOCIAL QUESTION

122. The progress of events and of time have made it increasingly evident that the relationships between workers and management in productive enterprises must be readjusted according to norms of justice and charity. But the same is also true of the systems whereby various types of economic activity and the differently endowed regions within a country ought to be linked together. Meanwhile, within the over-all human community, many nations with varied endowments have not made identical progress in their economic and social affairs.

Just Requirements in the Matter of Interrelated Productive Sectors

Agriculture: A Depressed Sector

123. First of all, to lay down some norms in regard to agriculture, we would note that the over-all number of rural dwellers seemingly has not diminished. Beyond doubt, however, many farmers have abandoned their rural birthplace, and seek out either the more populous centers or the cities themselves. Now since this is the case in almost all countries, and since it affects large numbers of human beings, problems concerning life and dignity of citizens arise, which are indeed difficult to overcome.

124. Thus, as economic life progresses and expands, the percentage of rural dwellers diminishes, while the great number of industrial and service workers increases. Yet, we feel that those who transfer from rural activities to other productive enterprises often are motivated by reasons arising from the very evolution of economic affairs. Very often, however, they are caught up by various enticements of which the following are noteworthy: a desire to escape from a confined environment offering no prospect of a more comfortable life; the wish, so common in our age, to undertake new activities and to acquire new experiences; the attraction of quickly acquired goods and fortunes; a longing after a freer life, with the advantages that larger towns and cities usually provide. But there is no doubt about this point: rural dwellers leave the fields because

nearly everywhere they see their affairs in a state of depression, both as regards labor productivity and the level of living of farm populations.

125. Accordingly, in this grave matter, about which enquiries are made in nearly all countries, we should first of all ask what is to be done to prevent so great imbalances between agriculture, industry, and the services in the matter of productive efficiency? Likewise, what can be done to minimize differences between the rural standard of living and that of city dwellers whose money income is derived from industry or some service or other? Finally, how can it be brought about that those engaged in agricultural pursuits no longer regard themselves as inferior to others? Indeed, rural dwellers should be convinced not only that they can strengthen and develop their personalities by their toil, but also that they can look forward to the future vicissitudes with confidence.

126. Accordingly, we judge it opportune in this connection to lay down some norms of permanent validity; although, as is evident, these must be adapted as various circumstances of time and place permit, or suggest, or absolutely require.

Provision for Essential Public Services

127. First, it is necessary that everyone, and especially public authorities, strive to effect improvements in rural areas as regards the principal services needed by all. Such are, for example: high-way construction; transport services; marketing facilities; pure drinking water; housing, medical services; elementary, trade, and professional schools; things requisite for religion and for recreation; finally, furnishings and equipment needed in the modern farm home. Where these requirements for a dignified farm life are lacking to rural dwellers, economic and social progress does not occur at all, or else very slowly. Under such conditions, nothing can be done to keep men from deserting the fields, nor can anyone readily estimate their number.

Gradual and Orderly Development of the Economic System

128. It is desirable, moreover, that economic development of commonwealths proceed in orderly fashion, meanwhile preserving appropriate balance between the various sectors of the economy. In particular, care must be had that within the agricultural sector innovations are introduced as regards productive technology, whether these relate to productive methods, or to cultivation of the fields, or to equipment for the rural enterprise, as far as the over-all economy allows or requires. And all this should be done as far

as possible, in accordance with technical advances in industry and in the various services.

129. In this way, agriculture not only absorbs a larger share of industrial output, but also demands a higher quality of services. In its turn, agriculture offers to the industrial and service sectors of the economy, as well as to the community as a whole, those products which in kind and in quantity better meet consumer needs. Thus, agriculture contributes to stability of the purchasing power of money, a very positive factor for the orderly development of the entire economic system.

130. By proceeding in this manner, the following advantages, among others, arise: first of all, it is easier to know the origins and destinations of rural dwellers displaced by modernization of agriculture. Thereupon, they can be instructed in skills needed for other types of work. Finally, economic aids and helps will not be lacking for their intellectual and cultural development, so that they can fit into new social groups.

Appropriate Economic Policy

131. To achieve orderly progress in various sectors of economic life, it is absolutely necessary that as regards agriculture, public authorities give heed and take action in the following matters: taxes and duties, credit, insurance, prices, the fostering of requisite skills, and, finally, improved equipment for rural enterprises.

Taxation

132. As regards taxation, assessment according to ability to pay is fundamental to a just and equitable system.

133. But in determining taxes for rural dwellers, the general welfare requires public authorities to bear in mind that income in a rural economy is both delayed and subject to greater risk. Moreover, there is difficulty in finding capital so as to increase returns.

Capital at Suitable Interest

134. Accordingly, those with money to invest are more inclined to invest it in enterprises other than in the rural economy. And for the same reason, rural dwellers cannot pay high rates of interest. Nor are they generally able to pay prevailing market rates for capital wherewith to carry on and expand their operations. Wherefore, the general welfare requires that public authorities not merely make special provision for agricultural financing, but also for establishment of banks that provide capital to farmers at reasonable rates of interest.

Social Insurance and Social Security

135. It also seems necessary to make provision for a twofold insurance, one covering agricultural output, the other covering farmers and their families. Because, as experience shows, the income of individual farmers is, on the average, less than that of workers in industry and the services, it does not seem to be fully in accord with the norms of social justice and equity to provide farmers with insurance or social security benefits that are inferior to those of other classes of citizens. For those insurance plans or provisions that are established generally should not differ markedly one from the other, whatever be the economic sector wherein the citizens work, or from which they derive their income.

136. Moreover, since social security and insurance can help appreciably in distributing national income among the citizens according to justice and equity, these systems can be regarded as means whereby imbalances among various classes of citizens are reduced.

Price Protection

137. Since agricultural products have special characteristics, it is fitting that their price be protected by methods worked out by economic experts. In this matter, although it is quite helpful that those whose interests are involved take steps to safeguard themselves, setting up, as it were, appropriate goals, public authorities cannot stand entirely aloof from the stabilization procedure.

138. Nor should this be overlooked, that, generally speaking, the price of rural products is more a recompense for farmers' labor than for capital investment.

139. Thus, our predecessor of happy memory, Pius XI, touching on the welfare of the human community, appropriately notes in his Encyclical Letter *Quadragesimo Anno*, that "a reasonable relationship between different wages here enters into consideration." But he immediately adds, "Intimately connected with this is a reasonable relationship between the prices obtained for the products of the various economic groups: agrarian, industrial, and so forth."³⁹

140. Inasmuch as agricultural products are destined especially to satisfy the basic needs of men, it is necessary that their price be such that all can afford to buy them. Nevertheless, there is manifest injustice in placing a whole group of citizens, namely, the farmers, in an inferior economic and social status, with less purchasing power than required for a decent livelihood. This, indeed, is clearly contrary to the common good of the country.

³⁹ Cf. *Acta Apostolicae Sedis*, XXIII (1931), p. 202.

Strengthening Farm Income

141. In rural areas it is fitting that industries be fostered and common services be developed that are useful in preserving, processing, and finally, in transporting farm products. There is need, moreover, to establish councils and activities relating to various sectors of economic and professional affairs. By such means, suitable opportunity is given farm families to supplement their incomes, and that within the milieu wherein they live and work.

Appropriate Organization of Farming Enterprises

142. Finally, no one person can lay down a universal rule regarding the way in which rural affairs should be definitely organized, since in these matters there exists considerable variation within each country, and the difference is even greater when we consider the various regions of the world. However, those who hold man and the family in proper esteem, whether this be based upon nature alone, or also upon Christian principles, surely look toward some form of agricultural enterprise, and particularly of the family type, which is modeled upon the community of men wherein mutual relationships of members and the organization of the enterprise itself are conformed to norms of justice and Christian teaching. And these men strive mightily that such organization of rural life be realized as far as circumstances permit.

143. The family farm will be firm and stable only when it yields money income sufficient for decent and humane family living. To bring this about, it is very necessary that farmers generally receive instruction, be kept informed of new developments, and be technically assisted by trained men. It is also necessary that farmers form among themselves mutual-aid societies; that they establish professional associations; that they function efficiently in public life, that is, in various administrative bodies and in political affairs.

Rural Workers: Participants in Improving Conditions

144. We are of the opinion that in rural affairs, the principal agents and protagonists of economic improvement, of cultural betterment, or of social advance, should be the men personally involved, namely, the farmers themselves. To them it should be quite evident that their work is most noble, because it is undertaken, as it were, in the majestic temple of creation; because it often concerns the life of plants and animals, a life inexhaustible in its expression, inflexible in its laws, rich in allusions to God, Creator and Provider. Moreover, labor in the fields not only produces various foodstuffs wherewith humankind is nourished, but also furnishes an increasing supply of raw materials for industry.

145. Furthermore, this is a work endowed with a dignity of its own, for it bears a manifold relationship to the mechanical arts, chemistry, and biology: these must be continually adapted to the requirements of emerging situations because scientific and technological advance is of great importance in rural life. Work of this kind, moreover, possesses a special nobility because it requires farmers to understand well the course of the seasons and to adapt themselves to the same; that they await patiently what the future will bring; that they appreciate the importance and seriousness of their duties; that they constantly remain alert and ready for new developments.

Solidarity and Cooperation

146. Nor may it be overlooked that in rural areas, as indeed in every productive sector, farmers should join together in fellowships, especially when the family itself works the farm. Indeed, it is proper for rural workers to have a sense of solidarity. They should strive jointly to set up mutual-aid societies and professional associations. All these are very necessary either to keep rural dwellers abreast of scientific and technical progress, or to protect the prices of goods produced by their labor. Besides, acting in this manner, farmers are put on the same footing as other classes of workers who, for the most part, join together in such fellowships. Finally, by acting thus, farmers will achieve an importance and influence in public affairs proportionate to their own role. For today it is unquestionably true that the solitary voice speaks, as they say, to the winds.

Recognizing Demands of the Common Good

147. But when rural dwellers, just as other classes of workers, wish to make their influence and importance felt, they should never disregard moral duties or civil law. Rather they should strive to bring their rights and interests into line with the rights and needs of other classes, and to refer the same to the common good. In this connection, farmers who strive vigorously to improve the yield of their farm may rightly demand that their efforts be aided and complemented by public authorities, provided they themselves keep in mind the common needs of all and also relate their own efforts to the fulfillment of these needs.

148. Wherefore, we wish to honor appropriately those sons of ours who everywhere in the world, either by founding and fostering mutual-aid societies or some other type of association, watchfully

strive that in all civic affairs farmers enjoy not merely economic prosperity but also a status in keeping with justice.

Vocation and Mission

149. Since everything that makes for man's dignity, perfection, and development seems to be invoked in agricultural labor, it is proper that man regard such work as an assignment from God with a sublime purpose. It is fitting, therefore, that man dedicate work of this kind to the most provident God who directs all events for the salvation of men. Finally, the farmer should take upon himself, in some measure, the task of educating himself and others for the advancement of civilization.

Aid to Less Developed Areas

150. It often happens that in one and the same country citizens enjoy different degrees of wealth and social advancement. This especially happens because they dwell in areas which, economically speaking, have grown at different rates. Where such is the case, justice and equity demand that the government make efforts either to remove or to minimize imbalances of this sort. Toward this end, efforts should be made, in areas where there has been less economic progress, to supply the principal public services, as indicated by circumstances of time and place and in accord with the general level of living. But in bringing this about, it is necessary, to have very competent administration and organization to take careful account of the following: labor supply, internal migration, wages, taxes, interest rates, and investments in industries that foster other skills and developments—all of which will further not merely the useful employment of workers and the stimulation of initiative, but also the exploitation of resources locally available.

151. But it is precisely the measure for advancement of the general welfare which civil authorities must undertake. Hence, they should take steps, having regard for the needs of the whole community, that progress in agriculture, industry, and services be made at the same time and in a balanced manner so far as possible. They should have this goal in mind, that citizens in less developed countries—in giving attention to economic and social affairs, as well as to cultural matters—feel themselves to be the ones chiefly responsible for their own progress. For a citizen has a sense of his own dignity when he contributes the major share to progress in his own affairs.

152. Hence, those also who rely on their own resources and initiative should contribute as best they can to the equitable adjustment of economic life in their own community. Nay, more, those

in authority should favor and help private enterprise in accordance with the *principle of subsidiarity*, in order to allow private citizens themselves to accomplish as much as is feasible.

Imbalances Between Land and Population

153. It is appropriate to recall at this point that in a number of nations there exists a discrepancy between available agricultural land and the number of rural dwellers. Some nations experience a shortage of citizens, but have rich land resources; others have many citizens but an insufficiency of agricultural land.

154. Nor are there lacking nations wherein, despite their great resource potential, farmers use such primitive and obsolete methods of cultivation that they are unable to produce what is needed for the entire population. On the other hand, in certain countries, agriculture has so adapted itself to recent advances that farmers produce surpluses which to some extent harm the economy of the entire nation.

155. It is evident that both the solidarity of the human race and the sense of brotherhood which accords with Christian principles, require that some peoples lend others energetic help in many ways. Not merely would this result in a freer movement of goods, of capital, and of men, but it also would lessen imbalances between nations. We shall treat of this point in more detail below.

156. Here, however, we cannot fail to express our approval of the efforts of the Institute known as F.A.O. which concerns itself with the feeding of peoples and the improvement of agriculture. This Institute has the special goal of promoting mutual accord among peoples, of bringing it about that rural life is modernized in less developed nations, and finally, that help is brought to people experiencing food shortages.

Requirements of Justice as Between Nations Differing in Economic Development

Problem of the Modern World

157. Perhaps the most pressing question of our day concerns the relationship between economically advanced commonwealths and those that are in process of development. The former enjoy the conveniences of life; the latter experience dire poverty. Yet, today men are so intimately associated in all parts of the world that they feel, as it were, as if they are members of one and the same household. Therefore, the nations that enjoy a sufficiency and abundance of everything may not overlook the plight of other nations whose citizens experience such domestic problems

that they are all but overcome by poverty and hunger, and are not able to enjoy basic human rights. This is all the more so, inasmuch as countries each day seem to become more dependent on each other. Consequently, it is not easy for them to keep the peace advantageously if excessive imbalances exist in their economic and social conditions.

158. Mindful of our role of universal father, we think it opportune to stress here what we have stated in another connection: "We all share responsibility for the fact that populations are undernourished.⁴⁰ [Therefore], it is necessary to arouse a sense of responsibility in individuals and generally, especially among those more blessed with this world's goods."⁴¹

159. As can be readily deduced, and as the Church has always seriously warned, it is proper that the duty of helping the poor and unfortunate should especially stir Catholics, since they are members of the Mystical Body of Christ. "In this we have come to know the love of God," said John the Apostle, "that He laid down His life for us; and we likewise ought to lay down our life for the brethren. He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him?"⁴²

160. Wherefore, we note with pleasure that countries with advanced productive systems are lending aid to less privileged countries, so that these latter may the more readily improve their condition.

Emergency Assistance

161. It is clear to everyone that some nations have surpluses in foodstuffs, particularly of farm products, while elsewhere large masses of people experience want and hunger. Now justice and humanity require that these richer countries come to the aid of those in need. Accordingly, to destroy entirely or to waste goods necessary for the lives of men, runs counter to our obligations in justice and humanity.

162. We are quite well aware that to produce surpluses, especially of farm products, in excess of the needs of a country, can occasion harm to various classes of citizens. Nevertheless, it does not therefore follow that nations with surpluses have no obligation to aid the poor and hungry where some particular emergency arises. Rather, diligent efforts should be made that inconveniences arising from surplus goods be minimized and borne by every citizen on a fair basis.

⁴⁰ *Allocution*, May 3, 1960; cf. *A.A.S.*, LII (1960), p. 465.

⁴¹ Cf. *Ibid.*

⁴² I John 3, 16-17.

Scientific, Technical, and Financial Cooperation

163. However, the underlying causes of poverty and hunger will not be removed in a number of countries by these means alone. For the most part, the causes are to be found in the primitive state of the economy. To effect a remedy, all available avenues should be explored with a view, on the one hand, to instruct citizens fully in necessary skills and in carrying out their responsibilities, and, on the other hand, to enable them to acquire the capital wherewith to promote economic growth by ways and means adapted to our times.

164. It has not escaped our attention that in recent years there has grown in many minds a deep awareness of their duty to aid poorer countries still lacking suitable economic development, in order that these may more readily make economic and social progress.

165. Toward this end, we look to councils, either of a number of nations, or within individual nations; we look to private enterprises and societies to exert daily more generous efforts on behalf of such countries, transmitting to them requisite productive skills. For the same reason help is given to as many youths as possible that they may study in the great universities of more developed countries, thus acquiring a knowledge of the arts and sciences in line with the standards of our time. Moreover, international banks, single nations, or private citizens often make loans to these countries that they may initiate various programs calculated to increase production. We gladly take this opportunity to give due praise to such generous activity. It is hoped that in the future the richer countries will make greater and greater efforts to provide developing countries with aid designed to promote sciences, technology, and economic life.

Avoidance of Past Errors

166. In this matter we consider it our duty to offer some warnings.

167. First of all, it seems only prudent for nations which thus far have made little or no progress, to weigh well the principal factor in the advance of nations that enjoy abundance.

168. Prudent foresight and common need demand that not only more goods be produced, but that this be done more efficiently. Likewise, necessity and justice require that wealth produced be distributed equitably among all citizens of the commonwealth. Accordingly, efforts should be made to ensure that improved social conditions accompany economic advancement. And

it is very important that such advances occur simultaneously in the agricultural, industrial, and various service sectors.

Respect for Individual Characteristics of Countries

169. It is indeed clear to all that countries in process of development often have their own individual characteristics, and that these arise from the nature of the locale, or from cultural tradition, or from some special trait of the citizens.

170. Now when economically developed countries assist the poorer ones, they not only should have regard for these characteristics and respect them, but also should take special care lest, in aiding these nations, they seek to impose their own way of life upon them.

Disinterested Aid

171. Moreover, economically developed countries should take particular care lest, in giving aid to poorer countries, they endeavor to turn the prevailing political situation to their own advantage, and seek to dominate them.

172. Should perchance such attempts be made, this clearly would be but another form of colonialism, which, although disguised in name, merely reflects their earlier but outdated dominion, now abandoned by many countries. When international relations are thus obstructed, the orderly progress of all peoples is endangered.

173. Genuine necessity, as well as justice, require that whenever countries give attention to the fostering of skills or commerce, they should aid the less developed nations without thought of domination, so that these latter eventually will be in a position to progress economically and socially on their own initiative.

174. If this be done, it will help much toward shaping a community of all nations, wherein each one, aware of its rights and duties, will have regard for the prosperity of all.

Respect for a Hierarchy of Values

175. There is no doubt that when a nation makes progress in science, technology, economic life, and the prosperity of its citizens, a great contribution is made to civilization. But all should realize that these things are not the highest goods, but only instruments for pursuing such goods.

176. Accordingly, we note with sorrow that in some nations economic life indeed progresses, but that not a few men are there to be found, who have no concern at all for the just ordering of

goods. No doubt, these men either completely ignore spiritual values, or put these out of their mind, or else deny they exist. Nevertheless, while they pursue progress in science, technology, and economic life, they make so much of external benefits that for the most part they regard these as the highest goods of life. Accordingly, there are not lacking grave dangers in the help provided by more affluent nations for development of the poorer ones. For among the citizens of these latter nations, there is operative a general awareness of the higher values on which moral teaching rests—an awareness derived from ancient traditional custom which provides them with motivation.

177. Thus, those who seek to undermine in some measure the right instincts of these peoples, assuredly do something immoral. Rather, those attitudes, besides being held in honor, should be perfected and refined, since upon them true civilization depends.

Contribution of the Church

178. Moreover, the Church by divine right pertains to all nations. This is confirmed by the fact that she already is everywhere on earth and strives to embrace all peoples.

179. Now, those peoples whom the Church has joined to Christ have always reaped some benefits, whether in economic affairs or in social organization, as history and contemporary events clearly record. For everyone who professes Christianity promises and gives assurance that he will contribute as far as he can to the advancement of civil institutions. He must also strive with all his might not only that human dignity suffer no dishonor, but also, by the removal of every kind of obstacle, that all those forces be promoted which are conducive to moral living and contribute to it.

180. Moreover, when the Church infuses her energy into the life of a people, she neither is, nor feels herself to be, an alien institution imposed upon that people from without. This follows from the fact that wherever the Church is present, there individual men are reborn or resurrected in Christ. Those who are thus reborn or who have risen again in Christ feel themselves oppressed by no external force. Rather, realizing they have achieved perfect liberty, they freely move toward God. Hence, whatever is seen by them as good and morally right, that they approve and put into effect.

181. "The Church of Jesus Christ," as our predecessor Pius XII clearly stated, "is the faithful guardian of God's gracious wisdom. Hence, she makes no effort to discourage or belittle those characteristics and traits which are proper to particular nations, and which peoples religiously and tenaciously guard,

quite justly, as a sacred heritage. She aims indeed at a unity which is profound and in conformity with that heavenly love whereby all are moved in their innermost being. She does not seek a uniformity which is merely external in its effects and calculated to weaken the fiber of the peoples concerned. And all careful rules that contribute to the wise development and growth within bounds of these capacities and forces, which indeed have their deeply rooted ethnic traits, have the Church's approval and maternal prayers, provided they are not in opposition to those duties which spring from the common origin and destiny of all mortal men." 43

182. We note with deep satisfaction that Catholic men, citizens of the less developed nations, are for the most part second to no other citizens in furthering efforts of their countries to make progress economically and socially according to their capacity.

183. Furthermore, we note that Catholic citizens of the richer nations are making extensive efforts to ensure that aid given by their own countries to needy countries is directed increasingly toward economic and social progress. In this connection, it seems specially praiseworthy that appreciable aid in various forms is provided increasingly each year to young people from Africa and Asia, so that they may pursue literary and professional studies in the great universities of Europe and America. The same applies to the great care that has been taken in training for every responsibility of their office men prepared to go to less developed areas, there to carry out their profession and duties.

184. To those sons of ours who, by promoting solicitously the progress of peoples and by spreading, as it were, a wholesome civilizing influence, everywhere demonstrate the perennial vitality of Holy Church and her effectiveness, we wish to express our paternal praise and gratitude.

Population Increase and Economic Development

185. More recently, the question often is raised how economic organization and the means of subsistence can be balanced with population increase, whether in the world as a whole or within the needy nations.

Imbalance Between Population and Means of Subsistence

186. As regards the world as a whole, some, consequent to statistical reasoning, observe that within a matter of decades mankind will become very numerous, whereas economic growth

43 Encyclical Letter *Summi Pontificatus*; A.A.S., XXXI (1939), p. 428-29.

will proceed much more slowly. From this some conclude that unless procreation is kept within limits, there subsequently will develop an even greater imbalance between the number of inhabitants and the necessities of life.

187. It is clearly evident from statistical records of less developed countries that, because recent advances in public health and in medicine are there widely diffused, the citizens have a longer life expectancy consequent to lowered rates of infant mortality. The birth rate, where it has traditionally been high, tends to remain at such levels, at least for the immediate future. Thus the birth rate in a given year exceeds the death rate. Meanwhile the productive systems in such countries do not expand as rapidly as the number of inhabitants. Hence, in poorer countries of this sort, the standard of living does not advance and may even deteriorate. Wherefore, lest a serious crisis occur, some are of the opinion that the conception or birth of humans should be avoided or curbed by every possible means.

The Terms of the Problem

188. Now to tell the truth, the interrelationships on a global scale between the number of births and available resources are such that we can infer grave difficulties in this matter do not arise at present, nor will in the immediate future. The arguments advanced in this connection are so inconclusive and controversial that nothing certain can be drawn from them.

189. Besides, God in His goodness and wisdom has, on the one hand, provided nature with almost inexhaustible productive capacity; and, on the other hand, has endowed man with such ingenuity that, by using suitable means, he can apply nature's resources to the needs and requirements of existence. Accordingly, that the question posed may be clearly resolved, a course of action is not indeed to be followed whereby, contrary to the moral law laid down by God, procreative function also is violated. Rather, man should, by the use of his skills and science of every kind, acquire an intimate knowledge of the forces of nature and control them ever more extensively. Moreover, the advances hitherto made in science and technology give almost limitless promise for the future in this matter.

190. When it comes to questions of this kind, we are not unaware that in certain locales and also in poorer countries, it is often argued that in such an economic and social order, difficulties arise because citizens, each year more numerous, are unable to acquire sufficient food or sustenance where they live, and peoples do not show amicable cooperation to the extent they should.

191. But whatever be the situation, we clearly affirm these problems should be posed and resolved in such a way that man does not have recourse to methods and means contrary to his dignity, which are proposed by those persons who think of man and his life solely in material terms.

192. We judge that this question can be resolved only if economic and social advances preserve and augment the genuine welfare of individual citizens and of human society as a whole. Indeed, in a matter of this kind, first place must be accorded everything that pertains to the dignity of man as such, or to the life of individual men, than which nothing can be more precious. Moreover, in this matter, international cooperation is necessary, so that conformably with the welfare of all, information, capital, and men themselves may move about among the peoples in orderly fashion.

Respect for the Laws of Life

193. In this connection, we strongly affirm that human life is transmitted and propagated through the instrumentality of the family which rests on marriage, one and indissoluble, and, so far as Christians are concerned, elevated to the dignity of a sacrament. Because the life of man is passed on to other men deliberately and knowingly, it therefore follows that this should be done in accord with the most sacred, permanent, inviolate prescriptions of God. Everyone without exception is bound to recognize and observe these laws. Wherefore, in this matter, no one is permitted to use methods and procedures which may indeed be permissible to check the life of plants and animals.

194. Indeed, all must regard the life of man as sacred, since from its inception, it requires the action of God the Creator. Those who depart from this plan of God not only offend His divine majesty and dishonor themselves and the human race, but they also weaken the inner fiber of the commonwealth.

Education Toward a Sense of Responsibility

195. In these matters it is of great importance that new offspring, in addition to being very carefully educated in human culture and in religion—which indeed is the right and duty of parents—should also show themselves very conscious of their duties in every action of life. This is especially true when it is a question of establishing a family and of procreating and educating children. Such children should be imbued not only with a firm confidence in the providence of God, but also with a strong and ready will to bear the labors and inconveniences which cannot

be lawfully avoided by anyone who undertakes the worthy and serious obligation of associating his own activity with God in transmitting life and in educating offspring. In this most important matter certainly nothing is more relevant than the teachings and supernatural aids provided by the Church. We refer to the Church whose right of freely carrying out her function must be recognized also in this connection.

Creation for Man's Benefit

196. When God, as we read in the book of Genesis, imparted human nature to our first parents, He assigned them two tasks, one of which complements the other. For He first directed: "Be fruitful and multiply,"⁴⁴ and then immediately added: "Fill the earth and subdue it."⁴⁵

197. The second of these tasks, far from anticipating a destruction of goods, rather assigns them to the service of human life.

198. Accordingly, with great sadness we note two conflicting trends: on the one hand, the scarcity of goods is vaguely described as such that the life of men reportedly is in danger of perishing from misery and hunger; on the other hand, the recent discoveries of science, technical advances, and economic productivity are transformed into means whereby the human race is led toward ruin and a horrible death.

199. Now the provident God has bestowed upon humanity sufficient goods wherewith to bear with dignity the burdens associated with procreation of children. But this task will be difficult or even impossible if men, straying from the right road and with a perverse outlook, use the means mentioned above in a manner contrary to human reason or to their social nature, and hence, contrary to the directives of God Himself.

International Cooperation

World Dimensions of Important Human Problems

200. Since the relationships between countries today are closer in every region of the world, by reason of science and technology, it is proper that peoples become more and more interdependent.

201. Accordingly, contemporary problems of moment—whether in the fields of science and technology, or of economic and social affairs, or of public administration, or of cultural advancement—these, because they may exceed the capacities of individual States, very often affect a number of nations and at times all the nations of the earth.

⁴⁴ Gen., 1, 28.

⁴⁵ *Ibid.*

202. As a result, individual countries, although advanced in culture and civilization, in number and industry of citizens, in wealth, in geographical extent, are not able by themselves to resolve satisfactorily their basic problems. Accordingly, because States must on occasion complement or perfect one another, they really consult their own interests only when they take into account at the same time the interests of others. Hence, dire necessity warns commonwealths to cooperate among themselves and provide mutual assistance.

Mutual Distrust

203. Although this becomes more and more evident each day to individuals and even to all peoples, men, and especially those with high responsibility in public life, for the most part seem unable to accomplish the two things toward which peoples aspire. This does not happen because peoples lack scientific, technical, or economic means, but rather because they distrust one another. Indeed, men, and hence States, stand in fear of one another. One country fears lest another is contemplating aggression and lest the other seize an opportunity to put such plans into effect. Accordingly, countries customarily prepare defenses for their cities and homeland, namely armaments designed to deter other countries from aggression.

204. Consequently, the energies of man and the resources of nature are very widely directed by peoples to destruction rather than to the advantage of the human family, and both individual men and entire peoples become so deeply solicitous that they are prevented from undertaking more important works.

Failure to Acknowledge the Moral Order

205. The cause of this state of affairs seems to be that men, more especially leaders of States, have differing philosophies of life. Some even dare to assert that there exists no law of truth and right which transcends external affairs and man himself which of necessity pertains to everyone, and, finally, which is equitable for all men. Hence, men can agree fully and surely about nothing, since one and the same law of justice is not accepted by all.

206. Although the word *justice* and the related term *demands of justice* are on everyone's lips, such verbalizations do not have the same meaning for all. Indeed, the opposite frequently is the case. Hence, when leaders invoke *justice* or the *demands of justice*, not only do they disagree as to the meaning of the words, but frequently find in them an occasion of serious contention.

And so they conclude that there is no way of achieving their rights or advantages, unless they resort to force, the root of very serious evils.

God, the Foundation of the Moral Order

207. That mutual faith may develop among rulers and nations and may abide more deeply in their minds, the laws of truth and justice first must be acknowledged and preserved on all sides.

208. However, the guiding principles of morality and virtue can be based only on God; apart from Him, they necessarily collapse. For man is composed not merely of body, but of soul as well, and is endowed with reason and freedom. Now such a composite being absolutely requires a moral law rooted in religion, which, far better than any external force or advantage, can contribute to the resolution of problems affecting the lives of individual citizens or groups of citizens, or with a bearing upon single States or all States together.

209. Yet, there are today those who assert that, in view of the flourishing state of science and technology, men can achieve the highest civilization even apart from God and by their own unaided powers. Nevertheless, it is because of this very progress in science and technology that men often find themselves involved in difficulties which affect all peoples, and which can be overcome only if they duly recognize the authority of God, author and ruler of man and of all nature.

210. That this is true, the advances of science seem to indicate, opening up, as they do, almost limitless horizons. Thus, an opinion is implanted in many minds that inasmuch as mathematical sciences are unable to discern the innermost nature of things and their changes, or express them in suitable terms, they can scarcely draw inferences about them. And when terrified men see with their own eyes that the vast forces deriving from technology and machines can be used for destruction as well as for the advantage of peoples, they rightly conclude that things pertaining to the spirit and to moral life are to be preferred to all else, so that progress in science and technology does not result in destruction of the human race, but prove useful as instruments of civilization.

211. Meanwhile it comes to pass that in more affluent countries men, less and less satisfied with external goods, put out of their mind the deceptive image of a happy life to be lived here forever. Likewise, not only do men grow daily more conscious that they are fully endowed with all the rights of the human person, but they also strive mightily that relations among themselves become more equitable and more conformed to human

dignity. Consequently men are beginning to recognize that their own capacities are limited, and they seek spiritual things more intensively than heretofore. All of which seems to give some promise that not only individuals, but even peoples may come to an understanding for extensive and extremely useful collaboration.

PART IV

RECONSTRUCTION OF SOCIAL RELATIONSHIPS IN TRUTH, JUSTICE AND LOVE

Incomplete and Erroneous Philosophies of Life

212. As in the past, so too in our day, advances in science and technology have greatly multiplied relationships between citizens; it seems necessary, therefore, that the relationships themselves, whether within a single country or between all countries, be brought into more humane balance.

213. In this connection many systems of thought have been developed and committed to writing: some of these already have been dissipated as mist by the sun; others remain basically unchanged today; still others now elicit less and less response from men. The reason for this is that these popularized fancies neither encompass man, whole and entire, nor do they affect his inner being. Moreover, they fail to take into account the weaknesses of human nature, such as sickness and suffering: weaknesses that no economic or social system, no matter how advanced, can completely eliminate. Besides, men everywhere are moved by a profound and unconquerable sense of religion, which no force can ever destroy nor shrewdness suppress.

214. In our day, a very false opinion is popularized which holds that the sense of religion implanted in men by nature is to be regarded as something adventitious or imaginary, and hence, is to be rooted completely from the mind as altogether inconsistent with the spirit of our age and the progress of civilization. Yet, this inward proclivity of man to religion confirms the fact that man himself was created by God, and irrevocably tends to Him. Thus we read in Augustine: "Thou hast made us for Thyself, O Lord, and our hearts are restless until they rest in Thee." ⁴⁶

215. Wherefore, whatever the progress in technology and economic life, there can be neither justice nor peace in the world, so long as men fail to realize how great is their dignity; for they have been created by God and are His children. We speak of God, who must be regarded as the first and final cause of all

⁴⁶ *Confessions*, I, 1.

things He has created. Separated from God, man becomes monstrous to himself and others. Consequently, mutual relationships between men absolutely require a right ordering of the human conscience in relation to God, the source of all truth, justice, and love.

216. It is well known and recognized by everyone that in a number of countries, some of ancient Christian culture, many of our very dear brothers and sons have been savagely persecuted for a number of years. Now this situation, since it reveals the great dignity of the persecuted, and the refined cruelty of their persecutors, leads many to reflect on the matter, though it has not yet healed the wounds of the persecuted.

217. However, no folly seems more characteristic of our time than the desire to establish a firm and meaningful temporal order, but without God, its necessary foundation. Likewise, some wish to proclaim the greatness of man, but with the source dried up from which such greatness flows and receives nourishment: that is, by impeding and, if it were possible, stopping the yearning of souls for God. But the turn of events in our times, whereby the hopes of many are shattered and not a few have come to grief, unquestionably confirm the words of Scripture: "Unless the Lord build the house, they labor in vain who build it."⁴⁷

The Church's Traditional Teaching Regarding Man's Social Life

218. What the Catholic Church teaches and declares regarding the social life and relationships of men is beyond question for all time valid.

219. The cardinal point of this teaching is that individual men are necessarily the foundation, cause, and end of all social institutions. We are referring to human beings, insofar as they are social by nature, and raised to an order of existence that transcends and subdues nature.

220. Beginning with this very basic principle whereby the dignity of the human person is affirmed and defended, Holy Church—especially during the last century and with the assistance of learned priests and laymen, specialists in the field—has arrived at clear social teachings whereby the mutual relationships of men are ordered. Taking general norms into account, these principles are in accord with the nature of things and the changed conditions of man's social life, or with the special genius of our day. Moreover, these norms can be approved by all.

221. But today, more than ever, principles of this kind must not only be known and understood, but also applied to

those systems and methods, which the various situations of time or place either suggest or require. This is indeed a difficult, though lofty, task. Toward its fulfillment we exhort not only our brothers and sons everywhere, but all men of good will.

Study of Social Matters

222. Above all, we affirm that the social teaching proclaimed by the Catholic Church cannot be separated from her traditional teaching regarding man's life.

223. Wherefore, it is our earnest wish that more and more attention be given to this branch of learning. First of all, we urge that attention be given to such studies in Catholic schools on all levels, and especially in seminaries, although we are not unaware that in some of these latter institutions this is already being done admirably. Moreover, we desire that social study of this sort be included among the religious materials used to instruct and inspire the lay apostolate, either in parishes or in associations. Let this diffusion of knowledge be accomplished by every modern means: that is, in journals, whether daily or periodical; in doctrinal books, both for the learned and the general reader; and finally, by means of radio and television.

224. We judge that our sons among the laity have much to contribute through their work and effort, that this teaching of the Catholic Church regarding the social question be more and more widely diffused. This they can do, not merely by learning it themselves and governing their actions accordingly, but also by taking special care that others also come to know its relevance.

225. Let them be fully persuaded that in no better way can they show this teaching to be correct and effective, than by demonstrating that present day social difficulties will yield to its application. In this way they will win minds today antagonistic to the teaching because they do not know it. Perhaps it will also happen that such men will find some enlightenment in the teaching.

Application of Social Teaching

226. But social norms of whatever kind are not only to be explained but also applied. This is especially true of the Church's teaching on social matters, which has truth as its guide, justice as its end, and love as its driving force.

227. We consider it, therefore, of the greatest importance that our sons, in addition to knowing these social norms, be reared according to them.

228. To be complete, the education of Christians must relate to the duties of every class. It is therefore necessary that Christians thus inspired conform their behavior in economic and social affairs to the teachings of the Church.

229. If it is indeed difficult to apply teaching of any sort to concrete situations, it is even more so when one tries to put into practice the teaching of the Catholic Church regarding social affairs. This is especially true for the following reasons: there is deeply rooted in each man an instinctive and immoderate love of his own interests; today there is widely diffused in society a materialistic philosophy of life; it is difficult at times to discern the demands of justice in a given situation.

230. Consequently, it is not enough for men to be instructed, according to the teachings of the Church, on their obligation to act in a Christian manner in economic and social affairs. They must also be shown ways in which they can properly fulfill their duty in this regard.

231. We do not regard such instructions as sufficient, unless there be added to the work of instruction that of the formation of man, and unless some action follow upon the teaching, by way of experience.

232. Just as, proverbially, no one really enjoys liberty unless he uses it, so no one really knows how to act according to Catholic teaching in the economic and social fields, unless he acts according to this teaching in the same area.

A Task for Lay Apostolate

233. Accordingly, in popular instruction of this kind, it seems proper that considerable attention be paid to groups promoting the lay apostolate, especially those whose aim is to ensure that efforts in our present concern draw their inspiration wholly from Christian law. Seeing that members of such groups can first train themselves by daily practice in these matters, they subsequently will be able the better to instruct young people in fulfilling obligations of this kind.

234. It is not inappropriate in this connection to remind all, the great no less than the lowly, that the will to preserve moderation and to bear difficulties, by God's grace, can in no wise be separated from the meaning of life handed down to us by Christian wisdom.

235. But today, unfortunately, very many souls are preoccupied with an inordinate desire for pleasure. Such persons see nothing more important in the whole of life than to seek pleasure, to quench the thirst for pleasure. Beyond doubt, grave ills to both soul and body proceed therefrom. Now in this matter, it must be

admitted that one who judges even with the aid of human nature alone, concludes that it is the part of the wise and prudent man to preserve balance and moderation in everything, and to restrain the lower appetites. He who judges matters in the light of divine revelation, assuredly will not overlook the fact that the Gospel of Christ and the Catholic Church, as well as the ascetical tradition handed down to us, all demand that Christians steadfastly mortify themselves and bear the inconveniences of life with singular patience. These virtues, in addition to fostering a firm and moderate rule of mind over body, also present an opportunity of satisfying the punishment due to sin, from which, except for Jesus Christ and His Immaculate Mother, no one is exempt.

Practical Suggestions

236. The teachings in regard to social matters for the most part are put into effect in the following three stages: first, the actual situation is examined; then, the situation is evaluated carefully in relation to these teachings; then only is it decided what can and should be done in order that the traditional norms may be adapted to circumstances of time and place. These three steps are at times expressed by the three words: *observe, judge, act*.

237. Hence, it seems particularly fitting that youth not merely reflect upon this order of procedure, but also, in the present connection, follow it to the extent feasible, lest what they have learned be regarded merely as something to be thought about but not acted upon.

238. However, when it comes to reducing these teachings to action, it sometimes happens that even sincere Catholic men have differing views. When this occurs they should take care to have and to show mutual esteem and regard, and to explore the extent to which they can work in cooperation among themselves. Thus they can in good time accomplish what necessity requires. Let them also take great care not to weaken their efforts in constant controversies. Nor should they, under pretext of seeking what they think best, meanwhile, fail to do what they can and hence should do.

239. But in the exercise of economic and social functions, Catholics often come in contact with men who do not share their view of life. On such occasions, those who profess Catholicism must take special care to be consistent and not compromise in matters wherein the integrity of religion or morals would suffer harm. Likewise, in their conduct they should weigh the opinions of others with fitting courtesy and not measure everything in the light of their own interests. They should be prepared to join sincerely in doing whatever is naturally good or conducive to good. If, indeed, it happens that in these matters sacred authorities have prescribed or decreed anything,

it is evident that this judgment is to be obeyed promptly by Catholics. For it is the Church's right and duty not only to safeguard principles relating to the integrity of religion and morals, but also to pronounce authoritatively when it is a matter of putting these principles into effect.

Manifold Action and Responsibility

240. But what we have said about the norms of instruction should indeed be put into practice. This has special relevance for those beloved sons of ours who are in the ranks of the laity inasmuch as their activity ordinarily centers around temporal affairs and making plans for the same.

241. To carry out this noble task, it is necessary that laymen not only should be qualified, each in his own profession, and direct their energies in accordance with rules suited to the objective aimed at, but also should conform their activity to the teachings and norms of the Church in social matters. Let them put sincere trust in her wisdom; let them accept her admonitions as sons. Let them reflect that, when in the conduct of life they do not carefully observe principles and norms laid down by the Church in social matters, and which we ourselves reaffirm, then they are negligent in their duty and often injure the rights of others. At times, matters can come to a point where confidence in this teaching is diminished, as if it were indeed excellent but really lacks the force which the conduct of life requires.

A Grave Danger

242. As we have already noted, in this present age men have searched widely and deeply into the laws of nature. Then they invented instruments whereby they can control the forces of nature; they have perfected and continue to perfect remarkable works worthy of deep admiration. Nevertheless, while they endeavor to master and transform the external world, they are also in danger, lest they become neglectful and weaken the powers of body and mind. This is what our predecessor of happy memory, Pius XI, noted with sorrow of spirit in his Encyclical Letter *Quadragesimo Anno*: "And so bodily labor, which was decreed by divine providence for the good of man's body and soul even after original sin, has too often been changed into an instrument of perversion: for dead matter leaves the factory ennobled and transformed whereas men are there corrupted and degraded."⁴⁸

243. And our predecessor of happy memory, Pius XII, rightly asserted that our age is distinguished from others precisely by the

⁴⁸ *Acta Apostolicae Sedis*, XXIII (1931), p. 221f.

fact that science and technology have made incalculable progress, while men themselves have departed correspondingly from a sense of dignity. It is a "monstrous masterpiece" of this age "to have transformed man, as it were, into a giant as regards the order of nature, yet in the order of the supernatural and the eternal, to have changed him into a pygmy."⁴⁹

244. Too often in our day is verified the testimony of the Psalmist concerning worshipers of false gods, namely, human beings in their activity very frequently neglect themselves, but admire their own works as if these were gods: "Their idols are silver and gold; the handiwork of men."⁵⁰

Respect for the Hierarchy of Values

245. Wherefore, aroused by the pastoral zeal wherewith we embrace all men, we strongly urge our sons that, in fulfilling their duties and in pursuing their goals, they do not allow their consciousness of responsibilities to grow cool, nor neglect the order of the more important goods.

246. For it is indeed clear that the Church has always taught and continues to teach that advances in science and technology and the prosperity resulting therefrom, are truly to be counted as good things and regarded as signs of the progress of civilization. But the Church likewise teaches that goods of this kind are to be judged properly in accordance with their natures: they are always to be considered as instruments for man's use, the better to achieve his highest end: that he can the more easily improve himself, in both the natural and supernatural orders.

247. Wherefore, we ardently desire that our sons should at all times heed the words of the divine Master: "For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul?"⁵¹

Sanctification of Holy Days

248. Not unrelated to the above admonitions is the one having to do with rest to be taken on feast days.

249. In order that the Church may defend the dignity with which man is endowed, because he is created by God and because God has breathed into him a soul to His own image, she has never failed to insist that the third commandment: "Remember to keep holy the Sabbath day"⁵² be carefully observed by all. It is the right of God, and within His power, to order that man put aside a day each week for proper and due worship of the divinity. He

⁴⁹ Radio Broadcast, Christmas Eve, 1953; cf. *A.A.S.*, XLVI (1954), p. 10.

⁵⁰ Ps. 113, 4.

⁵¹ Matt. 16, 26.

⁵² Exod. 20, 8.

should direct his mind to heavenly things, setting aside daily business. He should explore the depths of his conscience in order to know how necessary and inviolable are his relations with God.

250. In addition, it is right and necessary for man to cease for a time from labor, not merely to relax his body from daily hard work and likewise to refresh himself with decent recreation, but also to foster family unity, for this requires that all its members preserve a community of life and peaceful harmony.

251. Accordingly, religion, moral teaching, and care of health in turn require that relaxation be had at regular times. The Catholic Church has decreed for many centuries that Christians observe this day of rest on Sunday, and that they be present on the same day at the Eucharistic Sacrifice because it renews the memory of the divine Redemption and at the same time imparts its fruits to the souls of men.

252. But we note with deep sorrow, and we cannot but reprove the many who, though they perhaps do not deliberately despise this holy law, yet more and more frequently disregard it. Whence it is that our very dear workingmen almost necessarily suffer harm, both as to the salvation of their souls and to the health of their bodies.

253. And so, taking into account the needs of soul and body, we exhort, as it were, with the words of God Himself, all men, whether public officials or representatives of management and labor, that they observe this command of God Himself and of the Catholic Church, and judge in their souls that they have a responsibility to God and society in this regard.

Renewed Dedication

254. From what we have briefly touched upon above, let none of our sons conclude, and especially the laity, that they act prudently if, in regard to the transitory affairs of this life, they become quite remiss in their specific Christian contributions. On the contrary, we reaffirm that they should be daily more zealous in carrying out this role.

255. Indeed, when Christ our Lord made that solemn prayer for the unity of His Church, He asked this from the Father on behalf of His disciples: "I do not pray that Thou take them out of the world, but that Thou keep them from evil."⁵³ Let no one imagine that there is any opposition between these two things so that they cannot be properly reconciled: namely, the perfection of one's own soul and the business of this life, as if one had no choice but to abandon the activities of this world in order to strive for Christian perfection, or as if one could not attend to these pursuits without endangering his own dignity as a man and as a Christian.

⁵³ John 17, 15.

256. However, it is in full accord with the designs of God's providence that men develop and perfect themselves by exercise of their daily tasks, for this is the lot of practically everyone in the affairs of this mortal life. Accordingly, the role of the Church in our day is very difficult: to reconcile this modern respect for progress with the norms of humanity and of the Gospel teaching. Yet, the times call the Church to this role; indeed, we may say, earnestly beseech her, not merely to pursue the higher goals, but also to safeguard her accomplishments without harm to herself. To achieve this, as we have already said, the Church especially asks the cooperation of the laity. For this reason, in their dealings with men, they are bound to exert effort in such a way that while fulfilling their duties to others, they do so in union with God through Christ, for the increase of God's glory. Thus the Apostle Paul asserts: "Whether you eat or drink, or do anything else, do all for the glory of God."⁵⁴ And elsewhere: "Whatever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him."⁵⁵

Greater Effectiveness in Temporal Affairs

257. As often, therefore, as human activity and institutions having to do with the affairs of this life, help toward spiritual perfection and everlasting beatitude, the more they are to be regarded as an efficacious way of obtaining the immediate end to which they are directed by their very nature. Thus, valid for all times is that noteworthy sentence of the divine Master: "Seek first the kingdom of God and His justice, and all these things shall be given you besides."⁵⁶ For he who is, as it were a *light in the Lord*,⁵⁷ and walks as a *son of light*,⁵⁸ perceives more clearly what the requirements of justice are, in the various sectors of human zeal, even in those that involve greater difficulties because of the excessive love which many have for their own interests, or those of their country, or race. It must be added that when one is motivated by Christian charity, he cannot but love others, and regard the needs, sufferings and joys of others as his own. His work, wherever it be, is constant, adaptable, humane, and has concern for the needs of others: For "Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, is not ambitious, is not self seeking, is not provoked; thinks no evil, does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things."⁵⁹

⁵⁴ 1 Cor. 10, 31.

⁵⁵ Col. 3, 17.

⁵⁶ Matt. 6, 33.

⁵⁷ Eph. 5, 8.

⁵⁸ Cf. *Ibid*

⁵⁹ 1 Cor. 13, 4-7.

Living Members of the Mystical Body of Christ

258. But we do not wish to bring this letter of ours to a close, Venerable Brothers, without recalling to your minds that most fundamental and true element of Catholic teaching, whereby we learn that we are living members of His Mystical Body, which is the Church: "For as the body is one and has many members, and all the members of the body, many as they are, form one body, so also is it with Christ."⁶⁰

259. Wherefore, we urgently exhort all our sons in every part of the world, whether clergy or laity, that they fully understand how great is the nobility and dignity they derive from being joined to Christ, as branches to the vine, as He Himself said: "I am the vine, you are the branches,"⁶¹ and that they are sharers of His divine life. Whence it is, that if Christians are also joined in mind and heart with the most Holy Redeemer, when they apply themselves to temporal affairs, their work in a way is a continuation of the labor of Jesus Christ Himself, drawing from it strength and redemptive power: "He who abides in Me, and I in him, he bears much fruit."⁶² Human labor of this kind is so exalted and ennobled that it leads men engaged in it to spiritual perfection, and can likewise contribute to the diffusion and propagation of the fruits of the Redemption to others. So also it results in the flow of that Gospel leaven, as it were, through the veins of civil society wherein we live and work.

260. Although it must be admitted that the times in which we live are torn by increasingly serious errors, and are troubled by violent disturbances, yet, it happens that the Church's laborers in this age of ours have access to enormous fields of apostolic endeavor. This inspires us with uncommon hope.

261. Venerable Brothers and beloved sons, beginning with that marvelous letter of Leo, we have thus far considered with you the varied and serious issues which pertain to the social condition of our time. From them we have drawn norms and teachings, upon which we especially exhort you not merely to meditate deeply, but also to do what you can to put them into effect. If each one of you does his best courageously, it will necessarily help in no small measure to establish the kingdom of Christ on earth. This is indeed: "A kingdom of truth and of life; a kingdom of holiness and grace; a kingdom of justice, of love and of peace."⁶³ And this we shall some day leave to go to that heavenly beatitude, for which we were made by God, and which we ask for with most ardent prayers.

⁶⁰ 1 Cor. 12, 12.

⁶¹ John 15, 5.

⁶² *Ibid.*

⁶³ *Preface of Jesus Christ the King*

262. For it is a question here of the teaching of the Catholic and Apostolic Church, mother and teacher of all nations, whose light illumines, sets on fire, inflames. Her warning voice, filled with heavenly wisdom, reaches out to every age. Her power always provides efficacious and appropriate remedies for the growing needs of men, for the cares and solitudes of this mortal life. With this voice, the age-old song of the Psalmist is in marvelous accord, to strengthen at all times and to uplift our souls: "I will hear what God proclaims; the Lord—for He proclaims peace to His people, and to His faithful ones, and to those who put in Him their hope. Near indeed is His salvation to those who fear Him, glory dwelling in our land. Kindness and truth shall meet; justice and peace shall kiss. Truth shall spring out of the earth, and justice shall look down from heaven. The Lord Himself will give His benefits; our land shall yield its increase. Justice shall walk before Him, and salvation, along the way of His steps."⁶⁴

263. This is the plea, Venerable Brothers, we make at the close of this Letter, to which we have for a considerable time directed our concern about the Universal Church. We desire that the divine Redeemer of mankind, "who has become for us God-given wisdom, and justice, and sanctification, and redemption"⁶⁵ may reign and triumph gloriously in all things and over all things, for centuries on end. We desire that, in a properly organized order of social affairs, all nations will at last enjoy prosperity, and happiness, and peace.

264. As an evidence of these wishes, and a pledge of our paternal good will, we affectionately bestow in the Lord our apostolic blessing upon you, Venerable Brothers, and upon all the faithful committed to your care, and especially upon those who will reply with generosity to our appeals.

265. Given at Rome, at Saint Peter's, the fifteenth day of May, in the year 1961, the third year of our Pontificate.

JOHN XXIII, Pope

⁶⁴ Ps. 84, 9ff.

⁶⁵ 1 Cor. 1, 30

DISCUSSION-CLUB OUTLINE

By WILLIAM J. GIBBONS, S.J.

Introductory Note

Those interested in seeing the Church's message effectively related to the contemporary world will find in *MATER ET MAGISTRA* a wealth of ideas and material opening the way to fruitful study and discussion. The Holy Father clearly envisages (§ 222-223) systematic analysis by Catholics of the problems and principles covered.

It is suggested that for study purposes the subject matter of *MATER ET MAGISTRA* be divided into a suitable number of parts, designed for group discussion in perhaps eight sessions carefully planned in advance. Some groups may wish more sessions, others fewer; units can be subdivided or combined as necessary.

The following Discussion-Club Outline provides eight topical divisions designed to serve as a guide in organizing the program for a particular discussion club or study group. It is of course important that the participants read carefully the text of the Encyclical.

Additional readings, besides those mentioned in the Discussion-Club Outline, can be assigned for the various sessions. It is assumed that discussion leaders, moderators or teachers will take initiative in this matter.

It is also important to bear in mind that the Encyclical opens up many avenues of thought and indicates a number of questions for consideration, although it does not provide detailed answers to all of them. However, it does point out the main principles and problems in today's interdependent society. The Encyclical assumes there will be continuing study of concrete situations, needs and trends. Moreover, the Pope desires that there be informed and effective activity in improving social conditions on the part of all Christians and others of good will (§ 222-225, 263-264). But the Encyclical makes it clear that extreme radicalism, and especially totalitarianism and statism, are objectionable whether from the Left or Right (§ 23, 34-38, 65-67, 212-24).

I. Background and Introduction to *MATER ET MAGISTRA*

REQUIRED READINGS: §§ 1-50 of *MATER ET MAGISTRA*. SUGGESTED READINGS: Briefly review the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*.

The primary concern and function of the Church is the salvation and sanctification of souls. However, the conditions under which men live and work have a definite bearing on their moral and spiritual lives. Aware of this fact, as well as of the solicitude shown by Christ for persons in need, the

Church has from the beginning made continuing efforts to foster a better human existence for all.

In line with this tradition, Leo XIII at a crucial moment in history issued his great Encyclical *Rerum Novarum* (1891), reaffirming the rights of workmen and urging all to fulfill their duties in dealing justly and equitably with their fellow men. The 19th century was to a considerable extent a time of rugged individualism.

Forty years later, Pius XI issued *Quadragesimo Anno* (1931), commemorating the anniversary of *Rerum Novarum* and urging development of a more orderly economic society, wherein a greater sense of social responsibility would prevail and the rights of all would be better protected. This was an era of widespread depression, of social unrest, of economic disorganization.

On the eve of World War II (1939-1945), thoughtful men realized the grave need for more systematic international relations, with supranational activity designed to assist and foster cooperation among peoples and nations, and to safeguard their rights. To Pius XII, in his Pentecost address of 1941, it appeared a requirement of right reason that the postwar world be juridically organized.

In the period since World War II, great advances have been made in science and technology, as well as in political organizations, social institutions and behavior. It is important, then, that the Church's teaching on man in society, on his rights and duties, as well as needs, be reviewed in the light of these changed conditions.

QUESTIONS

1. How does the encyclical MATER ET MAGISTRA derive its name?
2. What does the Pope mean by the "twofold commandment of giving"?
3. Why is *Rerum Novarum* sometimes called the *Magna Charta* for the reconstruction of the economic and social order?
4. What were the principal topics touched upon in *Rerum Novarum*? In *Quadragesimo Anno*?
5. What did Pius XI say about communism? About socialism?
6. Has the Church a right to intervene in economic and social affairs?
7. Under what conditions did Pius XII deliver his Pentecost address of June 1, 1941? Do the circumstances augment its importance?
8. Indicate some major changes in economic, social, and political life that have occurred since World War II. Discuss the implications.
9. What are the principal reasons for issuance of MATER ET MAGISTRA at this time by John XXIII?
10. Explain the relationship between man's spiritual welfare and his conditions of life and work.

II. Society, the State, and Economic Life

REQUIRED READINGS: ¶ 51-103 of MATER ET MAGISTRA.

The era of *Rerum Novarum* was characterized by efforts of workers to achieve effective organization and to have various aids and safeguards incorporated into law. In many countries, it also was a time of radical agitation in favor of socialism. Far-seeing leaders, however, worked for improvement of the conditions of labor and at the same time resisted activities of extremists.

Meanwhile, within non-socialist circles considerable stress came to be

placed on social reform and legislation, especially as regards labor's right to organize and bargain collectively, and also in matters of workmen's compensation, hours and conditions of work, labor of women and children, social insurance and the like. Competition was regulated, unfair and monopolistic practices were restrained, issuance and circulation of money was better controlled.

However, the period following the first World War was one of economic and financial difficulties in much of the world. Amidst social and political confusion, authoritarian and even totalitarian solutions found favor in some places and among certain groups. Moreover, one or other form of "national socialism" frequently was urged as an answer to international socialist theory and/or communism. In the former Czarist empire revolutionary socialism triumphed, while elsewhere nazism (national-socialist movement) and facism sought to impose "new orders" purportedly mediating between "decadent capitalism" and communism. Actually, these ideologies went far beyond the economic order in their attempts comprehensively to subject man to the State.

A fundamental norm as to whether or not the State should intervene in an enterprise, or assume responsibility for a particular social activity or project, is the *principle of subsidiarity*. If properly understood and applied, this principle provides guidance when questions of state intervention and control are raised. It also suggests that differing group interests neither require nor justify the *class warfare* that radical socialists assume as inevitable, and that sometimes is fostered by national-socialist elements with so-called "third-force" objectives.

MATER ET MAGISTRA (§ 51-103) supports and develops the basic thought of *Rerum Novarum* and *Quadragesimo Anno* on the propriety of state intervention wherever necessary. Thus, it too rejects rugged individualism and a pure *laissez-faire* economic policy advocated by some in years gone by. But it is equally emphatic in rejecting socialist and national-socialist ideas that give logical priority to state activity, and tend to absolutize the state and society.

Taking into account their voluntary character, Pope John XXIII praises various mutual-aid groups, including labor and/or professional associations, cooperatives, and so forth. Finally, because of its outstanding efforts to promote social reform and to achieve wide acceptance of equitable standards for workers on all levels, special praise is given the International Labor Organization (I.L.O.).

QUESTIONS

1. Why does the Encyclical so emphasize private initiative and responsibility at this time?
2. Does such emphasis preclude the right of the State to intervene in social and economic affairs when the common good is at issue? Discuss.
3. How do you understand the *principle of subsidiarity*?
4. What are some ways whereby public authorities intervene in economic life? Is there room for difference of opinion as to particular methods or degrees of intervention? Discuss.
5. Explain why growing interdependence of states, organizations, and individuals occasions more complex social relationships. To what extent does this result in advantages to all? In what areas of social life is special caution necessary when considering governmental intervention?

6. Why does the Pope urge the maintaining of balance between: (1) private initiative and responsibility; (2) governmental activity in regulating private undertakings?
7. What are some ways in which private citizens and workers can participate in medium-sized and large economic enterprises? What is your understanding of the term "people's capitalism" used by some in this connection?
8. What is the International Labor Organization? How is it structured? What are its functions?

III. Private Property and Social Responsibility

REQUIRED READINGS: ¶104-121 of MATER ET MAGISTRA; the portions of *Rerum Novarum* and *Quadragesimo Anno* touching upon property. SUGGESTED READINGS: Pentecost radio-address of Pius XII, June 1, 1941 (La Solennità della Pentecoste), available in *Acta Apostolicae Sedis* (June 23, 1941), 33:195-205 (Italian text); 33:216-27 (English); English text also in *Vital Speeches*, 7:531-5 (June 15, 1941).

IN MATER ET MAGISTRA discussion of property begins by noting that the role of capital in productive enterprises has changed significantly over recent decades. One characteristic of the managerial revolution, as it has sometimes been called, is that owners of capital for large-scale enterprises often are different from those actually managing plant and equipment and making major decisions as regards disposal of investment, operating funds, revenues.

It is noted, moreover, that distribution and redistribution of national product, of corporate income and personal income before taxes, has increasingly been effected through one or other form of social insurance and social security.

Despite this trend, the right of private property, including that of productive kind, remains firm. The Encyclical notes several times that this right derives from the law of nature and is permanently valid. Furthermore, it states that affirmation and protection of a merely abstract right is not sufficient; steps should also be taken to diffuse ownership widely among the citizenry. Moreover, unless the right to private property is safeguarded, the danger of political tyranny increases.

Publicly owned property is at times necessary or expedient particularly in instances where too much power would otherwise be concentrated in private hands with danger to the common good. Under such circumstances it is permissible for the public authorities and public corporations to acquire property, including that of a productive kind. But they should not do so without genuine necessity, in line with the principle of subsidiarity.

The Encyclical wisely points out that public corporations are not immune from mistakes and abuses, and that the managers of such sometimes act contrary to the common good and to the welfare of those providing capital. Against such excesses, which can become a form of "economic imperialism," effective safeguards are needed.

Social responsibility is inseparable from the right to own material goods. Possession of property, and administration of the same, brings with it an obligation to responsible stewardship in line with Old and New Testament teaching and natural-law reasoning.

QUESTIONS

1. How have ownership of capital and the management of larger enterprises tended to become separated in our day? Discuss.
2. What are some reasons for social insurance programs that help distribute and redistribute the product of economic enterprise? What does MATER ET MAGISTRA say about such systems?
3. Does a prevailing tendency toward social control of economic life provide a just reason for questioning the right to, or the role of *private* property, including that of a productive kind? Explain your answer.
4. The Encyclical reaffirms that individual men are prior to civil society, that the latter exists for the benefit of men, not vice versa. How is this principle applicable to private and public property?
5. Why does the Pope stress the need for widespread ownership of private property, e.g., in the form of homes, stocks and bonds, family farms and small enterprises?
6. Is public ownership of property, including that of productive variety, permissible? Explain your answer.
7. How does the principle of subsidiarity apply to public ownership?
8. Discuss the social duties and responsibilities associated with ownership of property. May a person ever use his property contrary to the common good? Discuss.
9. What do you understand by rugged individualism, by asocial attitudes, by refusal to accept social responsibility?

IV. World Agriculture and Rural Welfare

REQUIRED READINGS: ¶ 122-149 of MATER ET MAGISTRA.

Part III of MATER ET MAGISTRA takes up new aspects of the social question, not previously treated in detail in papal statements. The first of these is the state of world agriculture and rural peoples.

The topic is an important one for several reasons. First, the welfare of mankind depends in large measure upon the state of agriculture; should this fail to provide the necessary food and fiber, the plight of industrial and urban dwellers would be serious. Second, in less developed countries especially, a large percentage of the population depends on agriculture for its livelihood.

The number of rural people in the world is, then, quite large, amounting to perhaps 40-50 per cent of the human race. These persons have a right to share in the benefits of modern progress. In the absence of such a sharing and opportunity, there is needless hardship and suffering, at the same time food supply for those engaged in non-agricultural pursuits is imperiled.

Poorly planned and hasty industrialization does not lessen, but may actually increase, social problems. Several times in the Encyclical, the Pope stresses the need for maintaining balance between the various sectors of the economy.

Rural-urban migration is a continuing factor in redistribution of people; it contributes substantially to growth of large towns and cities throughout today's world. Nevertheless, the number of rural people remains high, both in over-all percentage terms and in absolute numbers. The more industrial nations are something of an exception in this regard. Moreover, rural family-size often is larger, so that even with rural-urban migration, the number on the land tends to remain fairly high. This is particularly so in underdeveloped regions.

A number of specific aids to rural people and farmers are mentioned in the Encyclical as necessary and/or desirable: for example, transport facilities, farm-to-market roads, adequate rural credit, tax provisions adjusted to farming conditions.

Considerable stress is laid on initiative and mutual aid among the farmers and rural dwellers themselves, in the form of cooperatives, and similar types of organization. It is pointed out that governments should give special attention to needs and reasonable wishes of rural peoples, so that these share equitably in social progress.

Finally, the Food and Agriculture Organization, successor after World War II to the old International Institute of Agriculture, is praised for its efforts to improve rural welfare and raising agricultural output and income.

QUESTIONS

1. How many rural dwellers are there in the world? In the less developed regions? In the United States?
2. Distinguish between a full and part-time farmer, between farm and non-farm rural population.
3. In what ways can rural income be protected? Discuss the good points and limitations of the farm program in the U. S.
4. What educational facilities should be available to rural people? Discuss.
5. In what ways can it be said that rural peoples are commonly underprivileged? In income? In services and facilities? In educational opportunity? In professional status?
6. Why does the Encyclical mention the desirability of crop insurance as well as insurance of individuals and families?
7. Is it desirable that rural persons should have initiative in their own betterment? What does the Encyclical say about this?
8. What is to be thought of land-reform programs? Of other rural reform and improvement measures sponsored by governments?
9. Why do you think the Pope warns rural people to pursue reform and improvement with due regard for the common good, and through legal channels?

V. Aiding Underdeveloped Areas

REQUIRED READINGS: ¶ 150-184; 200-211 of MATER ET MAGISTRA.

Neither the various regions of the world nor regions within individual countries have developed economically and socially to the same extent. Centers of wealth, opportunity and culture exist side by side with areas characterized by poverty, lack of opportunity, cultural retardation.

Many factors are involved in differential rates of development. Thus, there may be differences in natural resources, some areas being more blessed with the requisites for a productive agriculture and/or an industrial civilization. Moreover, differences in climate, geography, distance from long-established centers, all contribute to variations in output and achievement. Then, too, cultural differences, as well as public policies and social traditions, can affect the level and direction of initiative and motivation for improvement.

Problems also arise because in countries only beginning to industrialize, the number of subsistence farmers is high, whereas job opportunities off the farm are few. Capital for investment in farms and other productive enter-

prises is quite limited, because income is low and savings are minimal after necessities have been purchased. The prevailing poverty makes for low educational levels and for a general lack of insight and ambition. The net result is continuing poverty and/or very slow growth in living levels.

MATER ET MAGISTRA takes note of such conditions, and urges "have" nations to do what they reasonably can to help "have-not" nations to help themselves to a better life. The sense of responsibility in this regard already evident among certain peoples and groups is praised by the Pope, as are also the specific activities of governmental and private investment groups which make available the capital and technical aid needed for development.

The Encyclical also urges that within nations, public policy be shaped to bring assistance to backward areas, so that these can acquire facilities, services and opportunities needed for betterment.

The Pope draws attention to the duty to provide emergency aid where needed, out of surpluses in developed countries. He adds that at the same time strenuous efforts should be made to raise productivity and output within the less developed areas themselves.

Finally, note is taken of the fact that colonial systems have at times exploited less developed regions to the advantage of controlling groups. The basic principle here involved is that peoples everywhere should be helped to achieve a better life with as much initiative on their own part as possible.

QUESTIONS

1. Should governments take initiative in correcting or alleviating imbalances between economic and social conditions in various regions?
2. What responsibility do governments have for promoting the general welfare? What does the U. S. Constitution say on this point?
3. How does the *principle of subsidiarity* apply to programs for improving backward areas?
4. What importance attaches to self-help and initiative on the part of those living within such regions? Discuss.
5. Does provision of emergency assistance, for example, in foodstuffs and clothing, take the place of economic and social development within the regions themselves? Explain.
6. What new countries have come into existence since 1945? Discuss the reasons for the trend.
7. What do you understand by attaching "strings" to foreign aid? Is it ever permissible?
8. What role does the Church play in fostering development of human welfare and culture? Discuss.
9. Why is the spread of sound moral principles essential to establishment of a truly just and equitable international order? What progress is being made in this direction?
10. What special problems confront the Church in less developed areas of the world? Discuss.

VI. Population, Resources, Economic Development

REQUIRED READINGS: ¶185-199 of MATER ET MAGISTRA. SUGGESTED READINGS: Consult selected references in *Population, Resources, and the Future* (Paulist Press, 1961), p. 55-63; these also cover aid to the less developed regions. English translations of Pius XII's address to the World Population Conference (Rome, 1954) are found in: *The Pope Speaks*, 1:625 (Oct. 1954); *Catholic Mind*, 53:256 (April 1955).

The numbers, distribution, age-sex composition of populations all are important when it comes to planning balanced economic development, educational facilities, public and private services, and so forth. This is why competent demographic analysis of human numbers and their characteristics should not be overlooked in discussing underdeveloped areas.

It is necessary to take into account present and prospective numbers and their needs, when developing agriculture, industry, the services. Moreover, job opportunities must be provided each year for youths joining the labor force, as well as for additional workers who lead longer useful lives consequent to improved health conditions.

Provisions must be made for sufficient capital investment to meet needs of expanding populations, as well as for training the labor force in new skills and technological procedures. Adequate utilization of land, mineral, forest resources as well as of fisheries, water supply, power distribution, must all be considered.

The Encyclical notes that so long as the numbers born exceed the numbers dying, populations continue to grow. Note is also taken of the fact that infant mortality has been cut down sharply consequent to improvements in medicine and public health. Thus, a larger percentage of infants and children survive to adulthood.

The Pope's concern is that all the benefits of modern science and technology be utilized in meeting human needs, and that this be done in a morally acceptable manner. In this he reiterates observations of Pius XII in 1954, 1951, and on other occasions.

QUESTIONS

1. Why does pressure of population upon the agricultural land occasion problems? Is this the same as imbalance between population and means of subsistence? Discuss.
2. The Encyclical says there should be a freer movement of goods, capital, and men. Explain what is meant and discuss.
3. What are some reasons for which the Pope praises the Food and Agriculture Organization (FAO)? Discuss its origin, importance, and functions.
4. What relationship exists between birth rates and death rates? What causes populations to grow? Discuss.
5. What is the relationship of the percentage of youths (boys and girls under 21) to rate of population growth? Of percentage of population that remains unmarried (celibate) or that delays marriage?
6. How can science and technology contribute to amelioration of population pressures and problems? Explain.
7. The Pope says that problems arise in certain less developed areas because population grows and with it needs, but the economic and social order is not adapted to the trends. Discuss.
8. Should one think in terms of personal and social responsibility when considering the relation of population to available resources? Discuss.
9. What moral limits are imposed upon men by the law of God and nature as regards the population-resource relationship? What do you understand by a "sense of responsibility"?
10. To what extent can economic development resolve problems of population pressure upon resources? Discuss.

VII. The Church and the Social Order

REQUIRED READINGS: ¶ 212-232; also, re-read ¶ 1-9, 175-184, 205-211,
SUGGESTED READINGS: Relevant passages of *Rerum Novarum* and
Quadragesimo Anno; also, Encyclical *Princeps Pastorum* of John
XXIII (*National Catholic Almanac*, 1961, p. 180-190).

So far as *individual persons* are concerned, the Church insists that they are not merely creatures of time, but have immortal souls created by God and destined to Him, and that individuals must work out their salvation, and sanctify themselves, in accordance with conscience and right reason.

As regards the *family*, the moral laws that bind it are sacred and derive from nature itself. Its procreative and educative functions may not be violated without sin. Parents especially cannot slough off their responsibilities to God and society in this matter. Accordingly, it is important that youth be brought up with an awareness of duties, be properly formed morally and spiritually, and enter into and use marriage with due regard for moral law.

In the matter of *voluntary groupings and associations*, whether of specifically economic or of social-cultural character, men have a duty to consider in their decisions the common good of the human community. They may not ignore or violate the rights of other groups or of individuals. They should take into account the impact of their actions upon the local community, upon the State, upon international relations and the wider human community.

The *State*, in the sense of the obligatory civic community, is not above the moral law. Its officers must act according to the dictates of informed conscience. This remains true even though it prudently refrains at times from enforcing all details of morality upon the citizens because of considerations of the general welfare and the common good, and/or because there are uncertainties about what is obligatory in a particular case.

The need for accurate and up-to-date knowledge about social trends and problems relates to individuals, to intermediate bodies, and to public authorities. They cannot arrive at right decisions unless they properly appraise situations. Moreover, acquaintance with relevant moral principles is requisite to full understanding.

Accordingly, John XXIII urges that such studies be carried on in all schools, and that the various media of communication be employed to arouse all to a greater awareness of their responsibilities to God, society and their fellow men.

QUESTIONS

1. Is there room for differing views on social matters within the Church? As regards basic teachings? In other matters.
2. Does Christian social teaching differ from the traditional teaching of the Church regarding man's nature and his relationships to society and his fellow men? Explain your answer.
3. What are the moral and doctrinal objections to a totalitarian state or to a philosophy of man and society based on totalitarian views? What do you understand by statism?
4. Why cannot the law of nature regarding the basic purposes and duties of the family be changed? Discuss.

5. What are some historical reasons for the Pope's warning that legitimate intermediate bodies and/or professional groups be governed by their own legitimate laws and customs without interference from the outside? Does this mean public authorities may not intervene in the interests of the common good? Discuss.
6. How does the above principle apply to trade unions, to private corporations, to trade and professional associations, to other voluntary groupings?
7. Why is God the foundation of the moral order? How does this order relate to society?
8. What does the Pope say about persecution of believers in some totalitarian countries?
9. Are there special reasons for study of social matters today?
10. Discuss the relationship of social sciences (economics, sociology, anthropology, political science, etc.) to social problems and programs.

VIII. The Layman in Contemporary Society

REQUIRED READINGS: ¶ 233-262 of MATER ET MAGISTRA.

The Encyclical MATER ET MAGISTRA is addressed not only to bishops and ordinaries, but to "All the clergy and faithful of the Catholic world." Hence, although certain portions of the document pertain more directly to bishops and/or priests, the entire Encyclical is meant for all the faithful, as is also clear from the content.

The layman lives in society as a human being and citizen, as a professional person in one or other capacity, as a believing and practicing Christian. He cannot logically restrict his work and interests exclusively to Catholic activities, nor may he lawfully compartmentalize life in such fashion that religion is confined to Sundays and special occasions. Nevertheless, considerable prudence, insight, and discretion is needed to function adequately on the various levels, without confusing duties or occasioning unnecessary conflict. This is why a deep spirituality, combined with sufficient knowledge, is requisite to genuine achievement in the social sphere.

In working with fellow Catholics, the Encyclical reminds us that differing opinions can and do exist within the limits of orthodoxy. It is not proper, then, to urge a particular viewpoint to such an extent that others with legitimate differences of opinion are rightly offended. The Pope specifically warns against the inaction which may occur when individuals or a group refuse to do anything because their particular goal or program is not accepted in its entirety.

One line of thought is introduced which is of special relevance to the over-all reconstruction of society: namely, greater fidelity to religious observance, particularly on Sundays and feast days. Since it is impossible to build and maintain a thoroughly human and humane social order without foundations in religion and morality, the fulfillment by individuals of their duties in this regard has a genuine bearing upon society and its functioning.

In working with non-Catholics, the Encyclical notes that understanding cooperation in building a better social order is both desirable and necessary. There is no moral objection to responsible Catholics working with other men of good will in promoting what is good and what leads to good, provided they do not compromise their own beliefs and duties in the process,

and provided they do not act counter to directives of legitimate authorities. In fact, recommendations of the Holy Father regarding the building of a supranational society cannot be implemented without such cooperation.

QUESTIONS

1. Can a morally acceptable social order be built without extensive and continuing cooperation of religious-minded laymen? Discuss.
2. What does the Pope mean in mentioning the formula: *observe, judge, act* as a useful guide in putting into practice the Church's teaching on social matters?
3. What are the chief advantages of, and obstacles to, observance of the Sabbath? Of feast days?
4. Why must there be respect for a proper hierarchy of values? Discuss the implications of this expression.
5. Is Christian commitment an impediment to dedicated and effective work in one's chosen profession? Discuss.
6. How does the doctrine of the Mystical Body of Christ have a bearing on improvement of the social order?
7. The Pope says that the "Catholic and Apostolic Church" is "mother and teacher of all nations" and that her light "illuminates, sets on fire, inflames." Discuss the statement.
8. What are some ways in which the lay apostolate can be carried out? Distinguish between the organized apostolate as such and personal or individual activity in daily life.
9. Organized programs of Catholic action and/or apostolate are supervised by the hierarchy. Discuss.

PACEM IN TERRIS

ENCYCLICAL LETTER OF HIS HOLINESS
POPE JOHN XXIII

PEACE ON EARTH

Edited by
William I. Gibbons S. I.

For Discussion-Club Outline

IMPRIMI POTES: John J. McGinty, S.J.

NIHIL OBSTAT: John A. Goodwine, J.C.D., *Censor Librorum*

IMPRIMATUR: ✠ Francis Cardinal Spellman, *Archbishop of New York*

April 27, 1963

The Nihil Obstat and Imprimatur are official declarations that a book or pamphlet is free of doctrinal or moral error. No implication is contained therein that those who have granted the Nihil Obstat and Imprimatur agree with the contents, opinions or statements expressed.

ENCYCLICAL LETTER OF
HIS HOLINESS, JOHN XXIII
BY DIVINE PROVIDENCE POPE

*To the Venerable Brothers
the Patriarchs, Primates,
Archbishops, Bishops
and Other Local Ordinaries
in Peace and Communion
with the Apostolic See,
to the Clergy and Faithful
of the Whole World and
to All Men of Good Will:*

**On Establishing Universal Peace
in Truth, Justice, Charity and Liberty.**

POPE JOHN XXIII

VENERABLE BROTHERS AND BELOVED CHILDREN
HEALTH AND APOSTOLIC BENEDICTION

INTRODUCTION

Order in the Universe

PEACE ON EARTH, which men of every era have so eagerly yearned for, can be firmly established only if the order laid down by God be dutifully observed.

2. The progress of learning and the inventions of technology clearly show that, both in living things and in the forces of nature, an astonishing order reigns, and they also bear witness to the greatness of man, who can understand that order and create suitable instruments to harness those forces of nature and use them to his benefit.

3. But the progress of science and the inventions of technology show above all the infinite greatness of God, who created the universe and man himself. He created all things out of nothing, pouring into them the abundance of His wisdom and goodness, so that the holy psalmist praises God in these words: *O Lord, our*

*Lord, how glorious is Your name over all the earth.*¹ Elsewhere he says: *How manifold are Your works, O Lord! In wisdom You have wrought them all.*² God also created man in His own image and likeness,³ endowed him with intelligence and freedom, and made him lord of creation, as the same psalmist declares in the words: *You have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet.*⁴

Order in Human Beings

4. How strongly does the turmoil of individual men and peoples contrast with the perfect order of the universe! It is as if the relationships which bind them together could be controlled only by force.

5. But the Creator of the world has imprinted in man's heart an order which his conscience reveals to him and enjoins him to obey: *They show the work of the Law written in their hearts. Their conscience bears witness to them.*⁵ And how could it be otherwise? For whatever God has made shows forth His infinite wisdom, and it is manifested more clearly in the things which have greater perfection⁶.

6. But fickleness of opinion often produces this error: many think that the relationships between men and States can be governed by the same laws as the forces and irrational elements of the universe, whereas the laws governing them are of quite a different kind and are to be sought elsewhere, namely, in the nature of man, where the Father of all things wrote them.

7. By these laws men are most admirably taught, first of all how they should conduct their mutual dealings; then how the relationships between the citizens and the public authorities of each State should be regulated; then how States should deal with one another; and finally how, on the one hand individual men and States, and on the other hand the community of all peoples, should act toward each other, the establishment of such a world community of peoples being urgently demanded today by the requirements of the universal common good.

¹ Ps. 8, 1.

² Ps. 103, 24.

³ Cf. Gen. 1, 26.

⁴ Ps. 8, 6-7.

⁵ Rom. 2, 15.

⁶ Cf. Ps. 18, 8-11.

PART I

ORDER BETWEEN MEN

Every Man Is a Person with Rights and Duties

8. In the first place, it is necessary to speak of the order which should exist between men.

9. Any human society, if it is to be well-ordered and productive, must lay down as a foundation this principle: that every human being is a person; his nature is endowed with intelligence and free will. By virtue of this, he has rights and duties of his own, flowing directly and simultaneously from his very nature, which are therefore universal, inviolable and inalienable.⁷

10. If we look upon the dignity of the human person in the light of divinely revealed truth, we cannot help but esteem it far more highly; for men are redeemed by the blood of Jesus Christ, they are by grace the children and friends of God and heirs of eternal glory.

RIGHTS

The Right to Life and a Worthy Manner of Living

11. Beginning our discussion of the rights of man, we see that every man has the right to life, to bodily integrity, and to the means which are necessary and suitable for the proper development of life; these are primarily food, clothing, shelter, rest, medical care, and finally the necessary social services. Therefore a human being also has the right to security in cases of sickness, inability to work, widowhood, old age, unemployment, or in any other case in which he is deprived of the means of subsistence through no fault of his own.⁸

Rights pertaining to Moral and Cultural Values

12. By the natural law every human being has the right to respect for his person, to his good reputation; the right to freedom in searching for truth and in expressing and communicating his

⁷ Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1942, *A.A.S.*, XXXV (1943), pp. 9-24; and John XXIII's *Sermon*, Jan. 4, 1963, *A.A.S.*, LV (1963), pp. 89-91.

⁸ Cf. Pius XI's Encyclical Letter *Divini Redemptoris*, *A.A.S.*, XXIX (1937), p. 78; and Pius XII's *Radio Broadcast* on the Feast of Pentecost, June 1, 1941, *A.A.S.*, XXXIII (1941), pp. 195-205.

opinions, and in pursuit of art, within the limits laid down by the moral order and the common good; and he has the right to be informed truthfully about public events.

13. The natural law also gives man the right to share in the benefits of culture, and therefore the right to a basic education and to technical and professional training in keeping with the stage of educational development in the country to which he belongs. Every effort should be made to ensure that persons be enabled, on the basis of merit, to go on to higher studies, so that, as far as possible, they may occupy posts and take on responsibilities in human society in accordance with their natural gifts and the skills they have acquired.⁹

The Right to Worship God according to an Upright Conscience

14. Every human being has the right to honor God according to the dictates of an upright conscience, and therefore the right to worship God privately and publicly. For, as Lactantius so clearly taught: *We were created for the purpose of showing to the God who bore us the submission we owe Him, of recognizing Him alone, and of serving Him. We are obliged and bound by this duty to God; from this religion itself receives its name.*¹⁰ And on this point Our Predecessor of immortal memory, Leo XIII, declared: *This genuine, this honorable freedom of the sons of God, which most nobly protects the dignity of the human person, is greater than any violence or injustice; it has always been sought by the Church, and always most dear to Her. This was the freedom which the Apostles claimed with intrepid constancy, which the Apologists defended with their writings, and which the Martyrs in such numbers consecrated with their blood.*¹¹

The Right to Choose Freely One's State of Life

15. Human beings have the right to choose freely the state of life which they prefer, and therefore the right to establish a family, with equal rights and duties for man and woman, and also the right to follow a vocation to the priesthood or the religious life.¹²

16. The family, grounded on marriage freely contracted, monogamous and indissoluble, should be regarded as the first and natural cell of human society. To it should be given every consideration of an economic, social, cultural and moral nature which will strengthen its stability and facilitate the fulfillment of its specific mission.

⁹ Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1942, *A.A.S.*, XXXV (1943), pp. 9-24.

¹⁰ *Divinae Institutiones*, Bk. IV. c. 28, 2; *PL.* 6, 535.

¹¹ Encyclical Letter *Libertas praestantissimum*, *Acta Leonis XIII*, VIII, (1888), pp. 237-38.

¹² Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1942, *A.A.S.*, XXXV (1943), pp. 9-24.

17. Parents, however, have the prior right in the support and education of their children.¹³

Rights pertaining to Economic Life

18. We turn now to the sphere of economic affairs. Human beings have the natural right to free initiative in the economic field, and the right to work.¹⁴

19. Indissolubly linked with those rights is the right to working conditions in which physical health is not endangered, morals are safeguarded, and young people's normal development is not impaired. Women have the right to working conditions in accordance with their requirements and their duties as wives and mothers.¹⁵

20. From the dignity of the human person, there also arises the right to carry on economic activities according to the degree of responsibility of which one is capable.¹⁶ Furthermore—and this must be specially emphasized—there is the right to a proper wage, determined according to criteria of justice, and sufficient, therefore, in proportion to the available resources, to provide for the worker and his family a manner of living in keeping with the dignity of the human person. In this regard, Our Predecessor Pius XII said: *To the personal duty to work imposed by nature, there corresponds and follows the natural right of each individual to make of his work the means to provide for his own life and the lives of his children; so profoundly is the empire of nature ordained for the preservation of man.*¹⁷

21. The right to private property, even of productive goods, also derives from the nature of man. This right, as We have elsewhere declared, *is an effective aid in safeguarding the dignity of the human person and the free exercise of responsibility in all fields of endeavor. Finally, it strengthens the stability and tranquillity of family life, thus contributing to the peace and prosperity of the commonwealth.*¹⁸

22. However, it is opportune to point out that there is a social duty essentially inherent in the right of private property.¹⁹

The Right of Meeting and Association

23. From the fact that human beings are by nature social, there arises the right of assembly and association. They have also the

13 Cf. Pius XI's Encyclical Letter *Casti connubii*, A.A.S., XXII (1930), pp. 539-92; and Pius XII's *Radio Broadcast*, Christmas Eve, 1942, A.A.S., XXXV (1943), pp. 9-24.

14 Cf. Pius XII's *Radio Broadcast* on the Feast of Pentecost, June 1, 1941, A.A.S., XXXIII (1941), p. 201.

15 Cf. Leo XIII's Encyclical Letter *Rerum novarum*, *Acta Leonis XIII*, XI, (1891), pp. 128-29.

16 Cf. John XXIII's Encyclical Letter *Mater et Magistra*, A.A.S., LIII (1961), p. 422.

17 Cf. Pius XII's *Radio Broadcast* on the Feast of Pentecost, June 1, 1941, A.A.S., XXXIII (1941), p. 201.

18 Encyclical Letter *Mater et Magistra*, A.A.S., LIII (1961), p. 428.

19 Cf. *Ibid.*, p. 430.

right to give the societies of which they are members the form they consider most suitable for the aim they have in view, and to act within such societies on their own initiative and on their own responsibility in order to achieve their desired objectives.²⁰

24. Moreover, as We Ourselves especially warned in the Encyclical *Mater et Magistra*, it is most necessary that a wide variety of societies or intermediate bodies be established, equal to the task of accomplishing what the individual cannot by himself efficiently achieve. These societies or intermediate bodies are to be regarded as an indispensable means in safeguarding the dignity and liberty of the human person, without harm to his sense of responsibility.²¹

The Right to Emigrate and Immigrate

25. Every human being has the right to freedom of movement and of residence within the confines of his own country; and, when there are just reasons for it, the right to emigrate to other countries and take up residence there.²² The fact that one is a citizen of a particular State does not detract in any way from his membership in the human family as a whole, nor from his citizenship in the world community.

Rights in the Political Order

26. The dignity of the human person involves the right to take an active part in public affairs and to contribute one's part to the common good of the citizens. For, as Our Predecessor of happy memory, Pius XII, pointed out: *The human individual, far from being an object and, as it were, a merely passive element in the social order, is in fact, must be and must continue to be, its subject, its foundation and its end.*²³

27. The human person is also entitled to a juridical protection of his rights, a protection that should be efficacious, impartial and inspired by the true norms of justice. As Our Predecessor Pius XII teaches: *That perpetual privilege proper to man, by which every individual has a claim to the protection of his rights, and by which there is assigned to each a definite and particular sphere of rights, immune from all arbitrary attacks, is the logical consequence of the order of justice willed by God.*²⁴

20 Cf. Leo XIII's Encyclical Letter *Rerum Novarum*, *Acta Leonis XIII*, XI (1891), pp. 134-42; Pius XI's Encyclical Letter *Quadragesimo Anno*, *A.A.S.*, XXIII (1931), pp. 199-200; and Pius XII's Encyclical Letter *Sertrum laetitiae*, *A.A.S.*, XXXI (1939), pp. 635-44.

21 Cf. *A.A.S.*, LIII (1961), p. 430.

22 Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1952, *A.A.S.*, XLV (1953), pp. 33-46.

23 Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1944, *A.A.S.*, XXXVII (1945), p. 12.

24 Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1942, *A.A.S.*, XXXV (1943), p. 21.

DUTIES

Rights and Duties Necessarily Linked in the One Person

28. The natural rights with which We have been dealing are, however, inseparably connected, in the very person who is their subject, with just as many respective duties; and rights as well as duties find their source, their sustenance and their inviolability in the natural law which grants or enjoins them.

29. For example, the right of every man to life is correlative with the duty to preserve it; his right to a decent manner of living with the duty of living it becomingly; and his right to investigate the truth freely, with the duty of seeking it and of possessing it ever more completely and profoundly.

Reciprocity of Rights and Duties between Persons

30. Once this is admitted, it is also clear that, in human society, to one man's right there corresponds a duty in all other persons: the duty, namely, of acknowledging and respecting the right in question. For every fundamental human right draws its indestructible moral force from the natural law, which in granting it imposes a corresponding obligation. Those, therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other.

Mutual Collaboration

31. Since men are social by nature they are meant to live with others and to work for one another's welfare. A well-ordered human society requires that men recognize and observe their mutual rights and duties. It also demands that each contribute generously to the establishment of a civic order in which rights and duties are ever more sincerely and effectively acknowledged and fulfilled.

32. It is not enough, for example, to acknowledge and respect every man's right to the means of subsistence: one must also strive to obtain that he actually has enough in the way of food and nourishment.

33. The society of men must not only be organized but must also provide them with abundant resources. This certainly requires that they observe and recognize their mutual rights and duties; it also requires that they collaborate together in the many enterprises that modern civilization either allows or encourages or demands.

An Attitude of Responsibility

34. The dignity of the human person also requires that every man enjoy the right to act freely and responsibly. For this reason, therefore, in social relations man should exercise his rights, fulfill his obligations and, in the countless forms of collaboration with others, act chiefly on his own responsibility and initiative. This is to be done in such a way that each one acts on his own decision, of set purpose and from a consciousness of his obligation, without being moved by force or pressure brought to bear on him externally. For any human society that is established on relations of force must be regarded as inhuman, inasmuch as the personality of its members is repressed or restricted, when in fact they should be provided with appropriate incentives and means for developing and perfecting themselves.

Social Life in Truth, Justice, Charity and Freedom

35. A political society is to be considered well-ordered, beneficial and in keeping with human dignity if it is grounded on truth. As the Apostle Paul exhorts us: *Wherefore, put away lying and speak truth each one with his neighbor, because we are members of one another.*²⁵ This demands that reciprocal rights and duties be sincerely recognized. Furthermore, human society will be such as We have just described it, if the citizens, guided by justice, apply themselves seriously to respecting the rights of others and discharging their own duties; if they are moved by such fervor of charity as to make their own the needs of others and share with others their own goods; if, finally, they work for a progressively closer fellowship in the world of spiritual values. Human society is realized in freedom, that is to say, in ways and means in keeping with the dignity of its citizens, who accept the responsibility of their actions, precisely because they are by nature rational beings.

36. Human society, Venerable Brothers and beloved children, ought to be regarded above all as a spiritual reality: in which men communicate knowledge to each other in the light of truth; in which they can enjoy their rights and fulfill their duties, and are inspired to strive for moral good. Society should enable men to share in and enjoy every legitimate expression of beauty, and encourage them constantly to pass on to others all that is best in themselves, while they strive to make their own the spiritual achievements of others. These are the spiritual values which continually give life and basic orientation to cultural expressions, economic and social institutions, political movements and forms, laws, and all other structures by which society is outwardly established and constantly developed.

The Moral Order Has Its Objective Basis in God

37. The order which prevails in society is by nature moral. Grounded as it is in truth, it must function according to the norms of justice, it should be inspired and perfected by mutual love, and finally it should be brought to an ever more refined and human balance in freedom.

38. Now an order of this kind, whose principles are universal, absolute and unchangeable, has its ultimate source in the one true God, who is personal and transcends human nature. Inasmuch as God is the first Truth and the highest Good, He alone is that deepest source from which human society can draw its vitality, if that society is to be well-ordered, beneficial, and in keeping with human dignity.²⁶ As St. Thomas Aquinas says: *Human reason is the norm of the human will, according to which its goodness is measured, because reason derives from the eternal law which is the divine reason itself. It is evident then that the goodness of the human will depends much more on the eternal law than on human reason.*²⁷

Characteristics of the Present Day

39. Our age has three distinctive characteristics.

40. First of all, the working classes have gradually gained ground in economic and public affairs. They began by claiming their rights in the socio-economic sphere; they extended their action then to claims on the political level; and finally applied themselves to the acquisition of the benefits of a more refined culture. Today, therefore, workers all over the world refuse to be treated as if they were irrational objects without freedom, to be used at the arbitrary disposition of others. They insist that they be always regarded as men with a share in every sector of human society: in the social and economic sphere, in public life, and finally in the fields of learning and culture.

41. Secondly, it is obvious to everyone that women are now taking a part in public life. This is happening more rapidly perhaps in nations of Christian civilization, and, more slowly but widely, among peoples who have inherited other traditions or cultures. Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but demand rights befitting a human person both in domestic and in public life.

42. Finally, the modern world, as compared with the recent past, has taken on an entirely new appearance in the field of social and political life. For since all nations have either achieved or are on the way to achieving independence, there will soon no longer

26 Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1942, *A.A.S.*, XXXV (1943), p. 14.
27 *Summa Theol.*, Ia-IIae, q. 19, a. 4; cf. a. 9.

exist a world divided into nations that rule others and nations that are subject to others.

43. Men all over the world have today—or will soon have—the rank of citizens in independent nations. No one wants to feel subject to political powers located outside his own country or ethnic group. For in our day, those attitudes are fading, despite their prevalence for so many hundreds of years, whereby some classes of men accepted an inferior position, while others demanded for themselves a superior position, on account of economic and social conditions, of sex, or of assigned rank within the political community.

44. On the contrary, the conviction that all men are equal by reason of their natural dignity has been generally accepted. Hence racial discrimination can in no way be justified, at least doctrinally or in theory. And this is of fundamental importance and significance for the formation of human society according to those principles which We have outlined above. For, if a man becomes conscious of his rights, he must become equally aware of his duties. Thus he who possesses certain rights has likewise the duty to claim those rights as marks of his dignity, while all others have the obligation to acknowledge those rights and respect them.

45. When the relations of human society are expressed in terms of rights and duties, men become conscious of spiritual values, understand the meaning and significance of truth, justice, charity and freedom, and become deeply aware that they belong to this world of values. Moreover, when moved by such concerns, they are brought to a better knowledge of the true God who is personal and transcendent. Thus they make the ties that bind them to God the solid foundations and supreme criterion of their lives, both of that life which they live interiorly in the depths of their own souls and of that in which they are united to other men in society.

PART II

RELATIONS BETWEEN INDIVIDUALS AND THE PUBLIC AUTHORITIES WITHIN A SINGLE STATE

Necessity and Divine Origin of Authority

46. Human society can be neither well-ordered nor prosperous unless it has some people invested with legitimate authority to preserve its institutions and to devote themselves as far as is necessary to work and care for the good of all. These however derive their authority from God, as St. Paul teaches in the words, *There exists no authority except from God.*²⁸ These words of St. Paul are explained thus by St. John Chrysostom: *What are you saying? Is every ruler appointed by God? I do not say that, he replies, for I am not dealing now with individual rulers, but with authority itself. What I say is, that it is the divine wisdom and not mere chance, that has ordained that there should be government, that some should command and others obey.*²⁹ Moreover, since God made men social by nature, and since no society can hold together unless some one be over all, directing all to strive earnestly for the common good, every civilized community must have a ruling authority, and this authority, no less than society itself, has its source in nature, and has, consequently, God for its author.³⁰

47. But authority is not to be thought of as a force lacking all control. Indeed, since it has the power to command according to right reason, authority must derive its obligatory force from the moral order, which in turn has God for its first source and final end. Wherefore Our Predecessor of happy memory, Pius XII, said: *That same absolute order of beings and their ends which presents man as an autonomous person, that is, as the subject of inviolable duties and rights, and as at once the basis of society and the purpose for which it exists, also includes the State as a necessary society invested with the authority without which it could not come into being or live . . . And since this absolute order, as we learn from sound reason and especially from the Christian faith, can have no origin save in a personal God who is our Creator, it follows that the*

²⁸ Rom. 13, 1-6.

²⁹ *In Epist. ad Rom.* c. 13, vv. 1-2, homil. XXIII: PG. 60, 615.

³⁰ Leo XIII's Encyclical Letter *Immortale Dei*, Acta Leonis XIII, V (1885), p. 120.

*dignity of the State's authority is due to its sharing to some extent in the authority of God Himself.*³¹

48. Hence, where authority uses as its only or its chief means either threats and fear of punishment or promises of rewards, it cannot effectively move men to promote the common good of all. Even if it did so move them, this would be altogether opposed to their dignity as men, endowed with reason and free will. As authority is chiefly concerned with moral force, it follows that civil authority must appeal primarily to the conscience of individual citizens, that is, to each one's duty to collaborate readily for the common good of all. Since by nature all men are equal in human dignity, it follows that no one may be coerced to perform interior acts. That is in the power of God alone, who sees and judges the hidden designs of men's hearts.

49. Those therefore who have authority in the State may oblige men in conscience only if their authority is intrinsically related with the authority of God and shares in it.³²

50. By this principle the dignity of the citizens is protected. When, in fact, men obey their rulers, it is not at all as men that they obey them, but through their obedience it is God, the provident Creator of all things, whom they reverence, since He has decreed that men's dealings with one another should be regulated by an order which He Himself has established. Moreover, in showing this due reverence to God, men not only do not debase themselves but rather perfect and ennoble themselves. For *to serve God is to rule*.³³

51. Since the right to command is required by the moral order and has its source in God, it follows that, if civil authorities legislate for or allow anything that is contrary to that order and therefore contrary to the will of God, neither the laws made nor the authorizations granted can be binding on the consciences of the citizens, since *we must obey God rather than men*.³⁴ Otherwise, authority breaks down completely and results in shameful abuse. As St. Thomas Aquinas teaches: *Human law has the true nature of law only insofar as it corresponds to right reason, and therefore, is derived from the eternal law. Insofar as it falls short of right reason, a law is said to be a wicked law; and so, lacking the true nature of law, it is rather a kind of violence*.³⁵

52. It must not be concluded, however, because authority comes from God, that therefore men have no right to choose those who are to rule the State, to decide the form of government, and to determine both the way in which authority is to be exercised and

31 Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1944, *A.A.S.*, XXXVII (1945), p. 15.

32 Cf. Leo XIII's Encyclical Letter *Diuturnum illud*, *Acta Leonis XIII*, II (1881), p. 274.

33 Cf. *Ibid.*, p. 278; and Leo XIII's Encyclical Letter *Immortale Dei*, *Acta Leonis XIII*, V (1885), p. 130.

34 Acts 5, 29.

35 *Summa Theol.*, Ia-IIae, q. 93, a. 3 ad 2; cf. Pius XII's *Radio Broadcast* Christmas Eve, 1944, *A.A.S.*, XXXVII (1945), pp. 5-23.

its limits. It is thus clear that the doctrine which We have set forth is fully consonant with any truly democratic regime.³⁶

Attainment of the Common Good Is the Purpose of the Public Authority

53. Inasmuch as individual men and intermediate groups are obliged to make their specific contributions to the common welfare, it especially follows that they should bring their own interests into harmony with the needs of the community. They should direct their goods and services toward goals which the civil authorities prescribe, in accord with the norms of justice, in due form, and within the limits of their competence. Manifestly, those who possess civil authority must make their prescriptions not only by acts properly accomplished, but also by acts which clearly pertain to the welfare of the community or else can lead to the same.

54. Indeed since the whole reason for the existence of civil authorities is the realization of the common good, it is clearly necessary that, in pursuing this objective, they should respect its essential elements, and at the same time conform their laws to the needs of a given historical situation.³⁷

Essentials of the Common Good

55. Assuredly, the ethnic characteristics of the various human groups are to be respected as constituent elements of the common good,³⁸ but these values and characteristics by no means exhaust the content of the common good. For the common good is intimately bound up with human nature. It can never exist fully and completely unless, its intimate nature and realization being what they are, the human person is taken into account.³⁹

56. In the second place, the very nature of the common good requires that all members of the political community be entitled to share in it, although in different ways according to each one's tasks, merits and circumstances. For this reason, every civil authority must take pains to promote the common good of all, without preference for any single citizen or civic group. As Our Predecessor of immortal memory, Leo XIII, has said: *The civil power must not serve the advantage of any one individual, or of some few persons, inasmuch as it was established for the common good of all.*⁴⁰ Considerations of justice and equity, however, can at times demand that

36 Cf. Leo XIII's Encyclical Letter *Diuturnum illud*, *Acta Leonis XIII*, II (1881), pp. 271-72; and Pius XII's *Radio Broadcast*, Christmas Eve, 1944, *A.A.S.*, XXXVII (1945), pp. 5-23.

37 Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1942, *A.A.S.*, XXXV (1943), p. 13; and Leo XIII's Encyclical Letter *Immortale Dei*, *Acta Leonis XIII*, V (1885), p. 120.

38 Cf. Pius XII's Encyclical Letter *Summi Pontificatus*, *A.A.S.*, XXXI (1939), pp. 412-53.

39 Cf. Pius XI's Encyclical Letter *Mit brennender Sorge*, *A.A.S.*, XXIX (1937), p. 159; and Encyclical Letter *Divini Redemptoris*, *A.A.S.*, XXIX (1937), pp. 65-106.

40 Encyclical Letter *Immortale Dei*, *Acta Leonis XIII*, V (1885), p. 121.

those involved in civil government give more attention to the less fortunate members of the community, since they are less able to defend their rights and to assert their legitimate claims.⁴¹

57. In this context, We judge that attention should be called to the fact that the common good touches the whole man, the needs both of his body and of his soul. Hence it follows that the civil authorities must undertake to effect the common good by ways and means that are proper to them; that is, while respecting the hierarchy of values, they should promote simultaneously both the material and the spiritual welfare of the citizens.⁴²

58. These principles are definitely implied in what was stated in Our Encyclical, *Mater et Magistra*, where We emphasized that the common good of all *embraces the sum total of those conditions of social living whereby men are enabled to achieve their own integral perfection more fully and more easily*.⁴³

59. Men, however, composed as they are of bodies and immortal souls, can never in this mortal life succeed in satisfying all their needs or in attaining perfect happiness. Therefore all efforts made to promote the common good, far from endangering the eternal salvation of men, ought rather to serve to promote it.⁴⁴

Responsibilities of the Public Authority, and Rights and Duties of Individuals

60. It is agreed that in our time the common good is chiefly guaranteed when personal rights and duties are maintained. The chief concern of civil authorities must therefore be to ensure that these rights are acknowledged, respected, co-ordinated with other rights, defended and promoted, so that in this way each one may more easily carry out his duties. *For to safeguard the inviolable rights of the human person, and to facilitate the fulfillment of his duties, should be the essential office of every public authority*.⁴⁵

61. This means that, if any government does not acknowledge the rights of man or violates them, it not only fails in its duty, but its orders completely lack juridical force.⁴⁶

⁴¹ Cf. Leo XIII's Encyclical Letter *Rerum novarum*, *Acta Leonis XIII*, XI (1891), pp. 133-34.

⁴² Cf. Pius XII's Encyclical Letter *Summi Pontificatus*, *A.A.S.*, XXXI (1939), p. 433.

⁴³ *A.A.S.*, LIII (1961), p. 19.

⁴⁴ Cf. Pius XI's Encyclical Letter *Quadragesimo anno*, *A.A.S.*, XXIII (1931), p. 215.

⁴⁵ Cf. Pius XII's *Radio Broadcast* on the Feast of Pentecost, June 1, 1941, *A.A.S.*, XXXIII (1941), p. 200.

⁴⁶ Cf. Pius XI's Encyclical Letter *Mit brennender Sorge*, *A.A.S.*, XXIX (1937), p. 159; and Encyclical Letter *Divini Redemptoris*, *A.A.S.*, XXIX (1937), p. 79; and Pius XII's *Radio Broadcast*, Christmas Eve, 1942, *A.A.S.*, XXXV (1943), pp. 9-24.

Reconciliation and Protection of Rights and Duties of Individuals

62. One of the fundamental duties of civil authorities, therefore, is to co-ordinate social relations in such fashion that the exercise of one man's rights does not threaten others in the exercise of their own rights nor hinder them in the fulfillment of their duties. Finally, the rights of all should be effectively safeguarded and, if they have been violated, completely restored.⁴⁷

Duty of Promoting the Rights of Individuals

63. It is also demanded by the common good that civil authorities should make earnest efforts to bring about a situation in which individual citizens can easily exercise their rights and fulfill their duties as well. For experience has taught us that, unless these authorities take suitable action with regard to economic, political and cultural matters, inequalities between the citizens tend to become more and more widespread, especially in the modern world, and as a result, a man's rights and duties in some way lack effectiveness.

64. It is therefore necessary that the administration give whole-hearted and careful attention to the social as well as to the economic progress of the citizens, and to the development, in keeping with the development of the productive system, of such essential services as the building of roads, transportation, communications, water supply, housing, public health, facilitation of the practice of religion, and recreational facilities. It is necessary also that governments make efforts to see that insurance systems are made available to the citizens, so that, in case of misfortune or increased family responsibilities, no person will be without the necessary means to maintain a decent way of living. The government should make similarly effective efforts to see that those who are able to work can find employment in keeping with their aptitudes, and that each worker receives a wage in keeping with the laws of justice and equity. It should be equally the concern of civil authorities to ensure that workers be allowed their proper responsibility in the work undertaken in industrial organization, and to facilitate the establishment of intermediate groups which will make social life richer and more effective. Finally, it should be possible for all the citizens to share in their country's cultural advantages in an opportune manner and degree.

⁴⁷ Cf. Pius XI's Encyclical Letter *Divini Redemptoris*, A.A.S., XXIX (1937), p. 81; and Pius XII's *Radio Broadcast*, Christmas Eve, 1942, A.A.S., XXXV (1943), pp. 9-24.

Harmonizing the Two Forms of Intervention by Public Authority

65. The common good requires that civil authorities maintain a careful balance between co-ordinating and protecting the rights of the citizens, on the one hand, and promoting them, on the other. It should not happen that certain individuals or social groups derive special advantage from the fact that their rights have received preferential protection. Nor should it happen that governments in seeking to protect these rights, become obstacles to their full expression and free use. *Nevertheless, it remains true that precautionary activities of public authorities in the economic field, although widespread and penetrating, should be such that they not only avoid restricting the freedom of private citizens, but also increase it, so long as the basic rights of each individual person are preserved inviolate.*⁴⁸

66. The same principle should inspire the various steps which governments take in order to make it possible for the citizens more easily to exercise their rights and fulfill their duties in every sector of social life.

Structure and Operation of the Public Authority

67. It is impossible to determine, once and for all, what is the most suitable form of government, or how civil authorities can most effectively fulfill their respective functions, i.e., the legislative, judicial and executive functions of the State.

68. In determining the structure and operation of government which a State is to have, great weight has to be given to the historical background and circumstances of the individual peoples, circumstances which will vary at different times and in different places. We consider, however, that it is in keeping with the innate demands of human nature that the State should take a form which embodies the threefold division of powers corresponding to the three principal functions of public authority. In that type of State, not only the official functions of government but also the mutual relations between citizens and public officials are set down according to law. This in itself affords protection to the citizens both in the enjoyment of their rights and in the fulfillment of their duties.

69. If, however, this juridical and political structure is to produce the advantages which may be expected of it, public officials must strive to meet the problems that arise in a way that conforms both to the complexities of the situation and the proper exercise of their function. This requires that, in constantly changing conditions, legislators never forget the norms of morality, or constitutional provisions, or the objective requirements of the common

⁴⁸ John XXIII's Encyclical Letter *Mater et Magistra*, A.A.S., LIII (1961), p. 415.

good. Moreover, executive authorities must co-ordinate the activities of society with discretion, with a full knowledge of the law and after a careful consideration of circumstances, and the courts must administer justice impartially and without being influenced by favoritism or pressure. The good order of society also demands that individual citizens and intermediate organizations should be effectively protected by law whenever they have rights to be exercised or obligations to be fulfilled. This protection should be granted to citizens both in their dealings with each other and in their relations with government agencies.⁴⁹

Law and Conscience

70. It is unquestionable that a legal structure in conformity with the moral order and corresponding to the level of development of the political community is of great advantage to achievement of the common good.

71. And yet, social life in the modern world is so varied, complex and dynamic that even a juridical structure which has been prudently and thoughtfully established is always inadequate for the needs of society.

72. It is also true that the relations of the citizens with each other, of citizens and intermediate groups with public authorities, and finally of the public authorities with one another, are often so complex and so sensitive that they cannot be regulated by inflexible legal provisions. Such a situation therefore demands that the civil authorities have clear ideas about the nature and extent of their official duties if they wish to maintain the existing juridical structure in its basic elements and principles, and at the same time meet the exigencies of social life, adapting their legislation to the changing social scene and solving new problems. They must be men of great equilibrium and integrity, competent and courageous enough to see at once what the situation requires and to take necessary action quickly and effectively.⁵⁰

Citizens' Participation in Public Life

73. It is in keeping with their dignity as persons that human beings should take an active part in government, although the manner in which they share in it will depend on the level of development of the political community to which they belong.

74. Men will find new and extensive advantages in the fact that they are allowed to participate in government. In this situation, those who administer the government come into frequent contact with the citizens, and it is thus easier for them to learn what is

49 Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1942, *A.A.S.*, XXXV (1943), p. 21.

50 Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1944, *A.A.S.*, XXXVII (1945), pp. 15-16.

really needed for the common good. The fact too that ministers of government hold office only for a limited time keeps them from growing stale and allows for their replacement in accordance with the demands of social progress.⁵¹

Characteristics of the Present Day

75. Accordingly, it follows, that in our day, where there is question of organizing political communities juridically, it is required first of all that there be written in concise and limpid phraseology, a charter of fundamental human rights, and that this be inserted in the basic law of the State.

76. Secondly, it is required that the Constitution of each political community be formulated in proper legal terminology, and that there be defined therein the manner in which the State authorities are to be designated, how their mutual relations are to be regulated, what are to be their spheres of competence, and finally, the forms and systems they are obliged to follow in the performance of their office.

77. Finally, it is required that the relations between the government and the citizens be set forth in detail in terms of rights and duties, and that it be distinctly decreed that a major task of the government is that of recognizing, respecting, reconciling, protecting and promoting the rights and duties of citizens.

78. It is of course impossible to accept the theory which professes to find the original and unique source of civic rights and duties, of the building force of the Constitution, and of a government's right to command, in the mere will of human beings, individually or collectively.⁵²

79. The desires to which We have referred, however, do clearly show that the men of our time have become increasingly conscious of their dignity as human persons. This awareness prompts them to claim a share in the public administration of their country, while it also accounts for the demand that their own inalienable and inviolable rights be protected by law. Nor is this sufficient; for men also demand that public officials be chosen in conformity with constitutional procedures, and that they perform their specific functions within the limits of law.

⁵¹ Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1942, *A.A.S.*, XXXV (1943), p. 12

⁵² Cf. Leo XIII's Apostolic Letter *Annum ingressi*, *Acta Leonis XIII*, XXII (1902-1903), pp. 52-80.

PART III

RELATIONS BETWEEN STATES

Subjects of Rights and Duties

80. Our Predecessors have constantly maintained, and We join them in reasserting, that political communities are reciprocally subjects of rights and duties. This means that their relationships also must be harmonized in truth, in justice, in a working solidarity, in liberty. For the same natural law, which governs relations between individual human beings, must also regulate the relations of political communities with one another.

81. This will be readily understood when one reflects that the individual representatives of political communities cannot put aside their personal dignity while they are acting in the name and interest of their countries; and that they cannot therefore violate the very law of nature by which they are bound, which is itself the moral law.

82. It would be absurd, moreover, even to imagine that men could surrender their own human attributes, or be compelled to do so, by the very fact of their appointment to public office. Rather, they have been given that noble assignment precisely because the wealth of their human endowments has earned them their reputation as outstanding members of the body politic.

83. Furthermore, authority to govern is a necessary requirement of the moral order in civil society. It may not be used against that order; and the very instant such an attempt were made, it would cease to bind. For the Lord Himself has warned: *Hear, therefore, kings, and understand; learn, you magistrates of the earth's expanse! Harken, you who rule the multitude and lord it over throngs of peoples! Because authority was given you by the Lord and sovereignty by the Most High, who shall probe your works and scrutinize your counsels!*⁵³

84. Lastly it is to be borne in mind that also in regulating the relations between political communities, authority is to be exercised for the achievement of the common good, which constitutes the reason for its existence.

85. But a fundamental factor of the common good is acknowledgement of the moral order and respect for its prescriptions. *Order between the political communities must be built upon the*

⁵³ Wis. 6, 2-4.

*unshakable and unchangeable rock of the moral law, made manifest in the order of nature by the Creator Himself and by Him engraved on the hearts of men with letters that may never be effaced . . . Like the rays of a gleaming beacon, its principles must guide the plans and policies of men and nations. These are the signals—of warning, safety and smooth sailing—they will have to heed, if they would not see all their laborious efforts to establish a new order condemned to tempest and shipwreck.*⁵⁴

In Truth

86. First among the rules governing relations between political communities is that of truth. But truth requires the elimination of every trace of racism, and the consequent recognition of the principle that all States are by nature equal in dignity. Each of them accordingly is vested with the right to existence, to self-development, to the means necessary to its attainment, and to be the one primarily responsible for this self-development. Add to that the right of each to its good name, and to the respect which is its due.

87. Very often, experience has taught us, individuals will be found to differ considerably, in knowledge, virtue, talent and wealth. Yet these inequalities must never be held to excuse any man's attempt to lord it over his neighbors unjustly. They constitute rather a source of greater responsibility in the contribution which each and everyone must make toward mutual improvement.

88. Similarly, some nations may well have reached different levels of culture, civilization or economic development. Neither is that a sufficient reason for some to take unjust advantage of their superiority over others; rather should they see in it an added motive for more serious commitment to the common cause of social progress.

89. It is not true that some human beings are by nature superior, and others inferior. All men are equal in their natural dignity. Consequently there are no political communities that are superior by nature and none that are inferior by nature. All political communities are of equal natural dignity, since they are bodies whose membership is made up of these same human beings. Nor must it be forgotten, in this connection, that peoples can be highly sensitive, and with good reason, in matters touching their dignity and honor.

90. Truth further demands that the various media of social communications made available by modern progress, which enable the nations to know each other better, be used with serene objectivity. That need not, of course, rule out any legitimate emphasis on the positive aspects of their way of life. But methods of information which fall short of the truth, and by the same token impair the reputation of this people or that, must be discarded.⁵⁵

⁵⁴ Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1941, *A.A.S.*, XXXIV (1942), p. 16.

⁵⁵ Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1940, *A.A.S.*, XXXIII (1941), pp. 5-14.

In Justice

91. Moreover, relations between political communities are to be regulated by justice. This implies, in addition to recognition of their mutual rights, the fulfillment of their respective duties.

92. Political communities have the right to existence, to self-development and to the means necessary for this. They have the right to play the leading part in the process of their own development and the right to their good name and due honors. From which it follows at one and the same time that they have also the corresponding duty of respecting these rights in others and of avoiding acts which violate them. Just as an individual man may not pursue his own interests to the detriment of other men, so, on the international level, one State may not develop itself by restricting or oppressing other States. St. Augustine rightly says, *What are kingdoms without justice but bands of robbers?*⁵⁶

93. Not only can it happen, but it actually does happen that the advantages and conveniences which nations strive to acquire for themselves become objects of contention; nevertheless, the resulting disagreements must be settled, not by arms, nor by deceit or trickery, but rather in the only manner which is worthy of the dignity of man, i.e., by a mutual assessment of the reasons on both sides of the dispute, by a mature and objective investigation of the situation, and by an equitable reconciliation of differences of opinion.

The Treatment of Minorities

94. In this connection, especially noteworthy is the trend that since the 19th century has become quite prevalent and strong, namely, the desire of those of similar ancestry to be autonomous and to form a single nation. However, for various reasons, this has not always been possible, and hence minorities are found within the geographical limits of some other ethnic group, so that there have arisen problems of grave moment.

95. In the first place, it must be made clear that justice is seriously violated by whatever is done to limit the strength and numerical increase of these lesser peoples; the injustice is even more serious if such sinful projects are aimed at the very extinction of these groups.

96. On the other hand, the demands of justice are admirably observed by those civil authorities who promote the human welfare of those citizens belonging to a smaller ethnic group, particularly as regards their language, the development of their natural gifts,

⁵⁶ *De civitate Dei*, Bk. IV, c. 4; PL. 41, 115; cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1939, *A.A.S.*, XXXII (1940), pp. 5-13.

their ancestral customs and their accomplishments and endeavors in the economic order.⁵⁷

97. It should be noted, however, that these minority groups, either because of a reaction to their present situation or because of their historical difficulties are often inclined to exalt beyond due measure anything proper to their own people, so as to place them even above human values, as if what is good for humanity were to be at the service of what is good for the ethnic groups themselves. Reason rather demands that these very people recognize also the advantages that accrue to them from their peculiar circumstances; for instance, no small contribution is made toward the development of their particular talents and spirit by their daily dealings with people who have grown up in a different culture. This, however, will be true only if the minorities, in their relations with the peoples around them, show an interest in the customs and institutions of these same peoples. It will not be true if they sow discord, which can cause considerable damage and choke off the development of nations.

Active Solidarity

98. Because relations between States must be regulated by the norms of truth and justice, they should also derive great benefits from active solidarity, through mutual co-operation on various levels, such as, in our own times, has already taken place with laudable results in the economic, social, political, educational, health and sport spheres. We must remember that, of its very nature, civil authority exists, not to confine its people within the boundaries of their nation, but rather to protect, above all else, the common good of that particular civil society, which certainly cannot be divorced from the common good of the entire human family.

99. This entails not only that civil societies should pursue their particular interests without hurting others, but also that they should join forces and plans whenever the efforts of an individual government cannot achieve its desired goals; but in the execution of such common efforts, great care must be taken lest what helps some nations should injure others.

100. Furthermore, the universal common good requires that in every nation friendly relations be fostered in all fields between the citizens and their intermediate societies. There are groupings of people of more or less different ethnic backgrounds. However, the elements which characterize an ethnic group must not be transformed into a watertight compartment in which human beings are prevented from communicating with their fellow men belonging to different ethnic groups. That would contrast with our contemporary situation, in which the distances separating peoples have been almost

⁵⁷ Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1941, *A.A.S.*, XXXIV (1942), pp. 10-21.

wiped out. Nor can one overlook the fact that, even though human beings differ from one another by virtue of their ethnic peculiarities, they all possess certain essential common elements of considerable importance, whereby they can progressively develop and perfect themselves, especially in the realm of spiritual values. They have the right and duty therefore to live in communion with one another.

Balance between Population, Land and Capital

101. As everybody knows, there are countries with an abundance of arable land and a scarcity of manpower, while in other countries there is no proportion between natural resources and the capital available. This demands that peoples should set up relationships of mutual collaboration, facilitating the circulation from one to the other of goods, capital, and manpower.⁵⁸

102. Here We deem it opportune to remark that, whenever possible, the work to be done should be taken to the workers, not vice versa. In this way a possibility of a better future is offered to many persons without being forced to leave their own environment in order to seek residence elsewhere, which almost always entails the heartache of separation and difficult periods of adjustment and social integration.

The Problem of Political Refugees

103. The sentiment of universal fatherhood which the Lord has placed in Our hearts makes Us feel profound sadness in considering the phenomenon of political refugees: a phenomenon which has assumed large proportions and which always hides numberless and acute sufferings.

104. Such expatriations show that there are some political regimes which do not guarantee for individual citizens a sufficient sphere of freedom within which they can lead a life worthy of man. In fact, under those regimes even the very right to freedom is either called into question or openly denied. This undoubtedly is a radical inversion of the order of human society, because the reason for the existence of public authority is to promote the common good, a fundamental element of which is to recognize freedom and to safeguard it.

105. At this point it is not out of place to recall that exiles are persons, and that all their rights as persons must be recognized. Refugees do not lose these rights simply because they have been deprived of citizenship in their national State.

106. Now among the rights of a human person there must be included that by which a man may enter a political community where he hopes he can more fittingly provide a future for himself

⁵⁸ Cf. John XXIII's Encyclical Letter *Mater et Magistra*, A.A.S. LIII (1961), p. 439.

and his dependents. Wherefore, as far as the common good rightly understood permits, it is the duty of that State to accept immigrants seeking to become members of a new society.

107. Wherefore, on this occasion, We publicly approve and commend every undertaking, founded on the principles of human solidarity and Christian charity, which aims at making migration of persons from one country to another less painful.

108. And We will be permitted to signal for the attention and gratitude of all right-minded persons the manifold work which specialized international agencies are carrying out in this very delicate field.

Disarmament

109. On the other hand, it is with deep sorrow that We note the enormous stocks of armaments that have been and still are being made in more economically developed countries, with a vast outlay of intellectual and economic resources. And so it happens that, while the people of these countries are loaded with heavy burdens, other countries as a result are deprived of the collaboration they need in order to make economic and social progress.

110. The production of arms is allegedly justified on the grounds that in present-day conditions peace cannot be preserved without an equal balance of armaments. And so, if one country increases its armaments, others feel the need to do the same; and if one country is equipped with nuclear weapons, other countries must produce their own, equally destructive.

111. Consequently, people live in constant fear lest the storm that every moment threatens should break upon them with dreadful violence. And with good reason, for the arms of war are ready at hand. Even though it is difficult to believe that anyone would deliberately take the responsibility for the appalling destruction and sorrow that war would bring in its train, it cannot be denied that the conflagration may be set off by some unexpected and obscure event. And one must bear in mind that, even though the monstrous power of modern weapons acts as a deterrent, it is to be feared that the mere continuance of nuclear tests, undertaken with war in mind, will prove a serious hazard for life on earth.

112. Justice, then, right reason and humanity urgently demand that the arms race should cease; that the stockpiles which exist in various countries should be reduced equally and simultaneously by the parties concerned; that nuclear weapons should be banned; and that a general agreement should eventually be reached about progressive disarmament and an effective method of control. In the words of Pius XII, Our Predecessor of happy memory: *The calamity of a world war, with the economic and social ruin and the moral*

*excesses and dissolution that accompany it, must not be permitted to envelop the human race for a third time.*⁵⁹

113. All must realize that there is no hope of putting an end to the building up of armaments, nor of reducing the present stocks, nor, still less, of abolishing them altogether, unless the process is complete and thorough and unless it proceeds from inner conviction: unless, that is, everyone sincerely co-operates to banish the fear and anxious expectation of war with which men are oppressed. If this is to come about, the fundamental principle on which our present peace depends must be replaced by another, which declares that the true and solid peace of nations consists not in equality of arms but in mutual trust alone. We believe that this can be brought to pass, and We consider that it is something which reason requires, that it is eminently desirable in itself and that it will prove to be the source of many benefits.

114. In the first place, it is an objective demanded by reason. There can be, or at least there should be, no doubt that relations between States, as between individuals, should be regulated not by the force of arms but by the light of reason, by the rule, that is, of truth, of justice and of active and sincere co-operation.

115. Secondly, We say that it is an objective earnestly to be desired in itself. Is there anyone who does not ardently yearn to see war banished, to see peace preserved and daily more firmly established?

116. And finally, it is an objective which will be a fruitful source of many benefits, for its advantages will be felt everywhere, by individuals, by families, by nations, by the whole human family. The warning of Pius XII still rings in our ears: *Nothing is lost by peace; everything may be lost by war.*⁶⁰

117. Since this is so, We, the Vicar on earth of Jesus Christ, Savior of the World and Author of Peace, and as interpreter of the very profound longing of the entire human family, following the impulse of Our heart, seized by anxiety for the good of all, We feel it Our duty to beseech men, especially those who have the responsibility of public affairs, to spare no labor in order to ensure that world events follow a reasonable and humane course.

118. In the highest and most authoritative assemblies, let men give serious thought to the problem of a peaceful adjustment of relations between political communities on a world level: an adjustment founded on mutual trust, on sincerity in negotiations, on faithful fulfillment of obligations assumed. Let them study the problem until they find that point of agreement from which it will

⁵⁹ Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1941, *A.A.S.* XXXIV (1942), p. 17; and Benedict XV's *Adhortatio* to the rulers of peoples at war, August 1, 1917, *A.A.S.*, IX (1917), p. 418.

⁶⁰ Cf. Pius XII's *Radio Broadcast*, August 24, 1939, *A.A.S.*, XXXI (1939), p. 334.

be possible to commence to go forward toward accords that will be sincere, lasting and fruitful.

119. We, for Our part, will not cease to pray God to bless these labors so that they may lead to fruitful results.

In Liberty

120. One must also bear in mind that relations between States should be based on freedom, that is to say, that no country may unjustly oppress others or unduly meddle in their affairs. On the contrary, all should help to develop in others a sense of responsibility, a spirit of enterprise, and an earnest desire to be the first to promote their own advancement in every field.

Progress of Economically Underdeveloped Countries

121. Because all men are joined together by reason of their common origin, their redemption by Christ, and their supernatural destiny, and are called to form one Christian family, We appealed in the Encyclical *Mater et Magistra* to economically developed nations to come to the aid of those which were in the process of development.⁶¹

122. We are greatly consoled to see how widely that appeal has been favorably received; and We are confident that even more so in the future it will contribute to the end that the poorer countries, in as short a time as possible, will arrive at that degree of economic development which will enable every citizen to live in conditions in keeping with his human dignity.

123. But it is never sufficiently repeated that the co-operation, to which reference has been made, should be effected with the greatest respect for the liberty of the countries being developed, for these must realize that they are primarily responsible, and that they are the principal artisans in the promotion of their own economic development and social progress.

124. Our Predecessor Pius XII already proclaimed that *in the field of a new order founded on moral principles, there is no room for violation of freedom, integrity and security of other nations, no matter what may be their territorial extension or their capacity for defence. It is inevitable that the powerful States, by reason of their greater potential and their power, should pave the way in the establishment of economic groups comprising not only themselves but also smaller and weaker States as well. It is nevertheless indispensable that in the interests of the common good they, as all others, should respect the rights of those smaller States to political freedom, to economic development and to the adequate protection, in the case of conflicts between nations, of that neutrality which is*

⁶¹ A.A.S., LIII (1961), pp. 440-41.

*theirs according to the natural, as well as international, law. In this way, and in this way only, will they be able to obtain a fitting share of the common good, and assure the material and spiritual welfare of their people.*⁶²

125. It is vitally important, therefore, that the wealthier States, in providing varied forms of assistance to the poorer, should respect the moral values and ethnic characteristics peculiar to each, and also that they should avoid any intention of political domination. *If this be done, it will help much toward shaping a community of all nations, wherein each one, aware of its rights and duties, will have regard for the prosperity of all.*⁶³

Signs of the Times

126. Men are becoming more and more convinced that disputes which arise between States should not be resolved by recourse to arms, but rather by negotiation.

127. It is true that on historical grounds this conviction is based chiefly on the terrible destructive force of modern arms; and it is nourished by the horror aroused in the mind by the very thought of the cruel destruction and the immense suffering which the use of those armaments would bring to the human family. For this reason it is hardly possible to imagine that in the atomic era war could be used as an instrument of justice.

128. Nevertheless, unfortunately, the law of fear still reigns among peoples, and it forces them to spend fabulous sums for armaments; not for aggression, they affirm—and there is no reason for not believing them—but to dissuade others from aggression.

129. There is reason to hope, however, that by meeting and negotiating, men may come to discover better the bonds that unite them together, deriving from the human nature which they have in common; and that they may also come to discover that one of the most profound requirements of their common nature is this: that between them and their respective peoples it is not fear which should reign but love, a love which tends to express itself in a collaboration that is loyal, manifold in form and productive of many benefits.

⁶² Cf. Pius XII's *Radio Broadcast*, Christmas Eve, 1941, *A.A.S.*, XXXIV (1942), pp. 16-17.

⁶³ John XXIII's Encyclical Letter, *Mater et Magistra*, *A.A.S.*, LIII (1961), p. 443.

PART IV

RELATIONSHIP OF MEN AND OF POLITICAL COMMUNITIES WITH THE WORLD COMMUNITY

Interdependence between Political Communities

130. Recent progress of science and technology has profoundly affected human beings and influenced men to work together and live as one family. There has been a great increase in the circulation of goods, of ideas and of persons from one country to another, so that relations have become closer between individuals, families and intermediate associations belonging to different political communities, and between the public authorities of those communities. At the same time the interdependence of national economies has grown deeper, one becoming progressively more closely related to the other, so that they become, as it were, integral parts of the one world economy. Likewise the social progress, order, security and peace of each country are necessarily connected with the social progress, order, security and peace of all other countries.

131. At the present day no political community is able to pursue its own interests and develop itself in isolation, because the degree of its prosperity and development is a reflection and a component part of the degree of prosperity and development of all the other political communities.

Existing Public Authority Not Equal to Requirements of the Universal Common Good

132. The unity of the human family has always existed, because its members were human beings all equal by virtue of their natural dignity. Hence there will always exist the objective need to promote, in sufficient measure, the universal common good, that is, the common good of the entire human family.

133. In times past, one would be justified in feeling that the public authorities of the different political communities might be in a position to provide for the universal common good, either through normal diplomatic channels or through top-level meetings, by making use of juridical instruments such as conventions and treaties,

for example: juridical instruments suggested by the natural law and regulated by the law of nations and international law.

134. As a result of the far-reaching changes which have taken place in the relations within the human community, the universal common good gives rise to problems that are very grave, complex and extremely urgent, especially as regards security and world peace. On the other hand, the public authorities of the individual nations—being placed as they are on a footing of equality one with the other—no matter how much they multiply their meetings or sharpen their wits in efforts to draw up new juridical instruments, they are no longer capable of facing the task of finding an adequate solution to the problems mentioned above. And this is not due to a lack of good will or of a spirit of enterprise, but because their authority lacks suitable force.

135. It can be said, therefore, that at this historical moment the present system of organization and the way its principle of authority operates on a world basis no longer correspond to the objective requirements of the universal common good.

Relations between the Common Good and Public Authority in Historical Context

136. There exists an intrinsic connection between the common good on the one hand and the structure and function of public authority on the other. The moral order, which needs public authority in order to promote the common good in civil society, requires also that the authority be effective in attaining that end. This demands that the organs through which the authority is formed, becomes operative and pursues its ends, must be composed and act in such a manner as to be capable of furthering the common good by ways and means which correspond to the developing situation.

137. Today the universal common good poses problems of world-wide dimensions, which cannot be adequately tackled or solved except by the efforts of public authorities endowed with a wideness of powers, structure and means of the same proportions: that is, of public authorities which are in a position to operate in an effective manner on a world-wide basis. The moral order itself, therefore, demands that such a form of public authority be established.

Public Authority Instituted by Common Consent and Not Imposed by Force

138. A public authority, having world-wide power and endowed with the proper means for the efficacious pursuit of its objective, which is the universal common good in concrete form, must be set up by common accord and not imposed by force. The reason is that

such an authority must be in a position to operate effectively; yet, at the same time, its action must be inspired by sincere and real impartiality: in other words, it must be an action aimed at satisfying the objective requirements of the universal common good. The difficulty is that there would be reason to fear that a supranational or world-wide public authority, imposed by force by the more powerful political communities, might be or might become an instrument of one-sided interests; and even should this not happen, it would be difficult for it to avoid all suspicion of partiality in its actions, and this would take from the efficaciousness of its activity. Even though there may be pronounced differences between political communities as regards the degree of their economic development and their military power, they are all very sensitive as regards their juridical equality and their moral dignity. For that reason, they are right in not easily yielding in obedience to an authority imposed by force, or to an authority in whose creation they had no part, or to which they themselves did not decide to submit by conscious and free choice.

The Universal Common Good and Personal Rights

139. Like the common good of individual political communities, so too the universal common good cannot be determined except by having regard to the human person. Therefore, the public authority of the world community, too, must have as its fundamental objective the recognition, respect, safeguarding and promotion of the rights of the human person; this can be done by direct action when required, or by creating on a world scale an environment in which the public authorities of the individual political communities can more easily carry out their specific functions.

The Principle of Subsidiarity

140. Just as within each political community the relations between individuals, families, intermediate associations and public authority are governed by the principle of subsidiarity, so too the relations between the public authority of each political community and the public authority of the world community must be regulated by the light of the same principle. This means that the public authority of the world community must tackle and solve problems of an economic, social, political or cultural character which are posed by the universal common good. For, because of the vastness, complexity and urgency of those problems, the public authorities of the individual States are not in a position to tackle them with any hope of resolving them satisfactorily.

141. The public authority of the world community is not in-

tended to limit the sphere of action of the public authority of the individual political community, much less to take its place. On the contrary, its purpose is to create, on a world basis, an environment in which the public authorities of each political community, its citizens and intermediate associations, can carry out their tasks, fulfill their duties and exercise their rights with greater security.⁶⁴

Modern Developments

142. As is known, the United Nations Organization (UN) was established on June 26, 1945, and to it there were subsequently added Intergovernmental Agencies with extensive international tasks in the economic, social, cultural, educational and health fields. The United Nations Organization had as its essential purpose the maintenance and consolidation of peace between peoples, fostering between them friendly relations, based on the principles of equality, mutual respect, and varied forms of co-operation in every sector of human society.

143. An act of the highest importance performed by the United Nations Organization was the *Universal Declaration of Human Rights*, approved in the General Assembly of December 10, 1948. In the preamble of that Declaration, the recognition of and respect for those rights and respective liberties is proclaimed as an ideal to be pursued by all peoples and all countries.

144. Some objections and reservations were raised regarding certain points in the Declaration. There is no doubt, however, that the document represents an important step on the path toward the juridical-political organization of the world community. For in it, in most solemn form, the dignity of a person is acknowledged to all human beings; and as a consequence there is proclaimed, as a fundamental right, the right of free movement in the search for truth and in the attainment of moral good and of justice, and also the right to a dignified life, while other rights connected with those mentioned are likewise proclaimed.

145. It is Our earnest wish that the United Nations Organization—in its structure and in its means—may become ever more equal to the magnitude and nobility of its tasks. May the day soon come when every human being will find therein an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolate and inalienable rights. This is all the more to be hoped for since all human beings, as they take an ever more active part in the public life of their own political communities, are showing an increasing interest in the affairs of all peoples, and are becoming more consciously aware that they are living members of a universal family of mankind.

⁶⁴ Cf. Pius XII's *Allocution* to youth of Catholic Action from the dioceses of Italy gathered in Rome, September 12, 1948, *A.A.S.*, XL, p. 412.

PART V

PASTORAL EXHORTATIONS

Duty of Taking Part in Public Life

146. Once again We deem it opportune to remind Our children of their duty to take an active part in public life, and to contribute toward the attainment of the common good of the entire human family as well as to that of their own political community. Men should endeavor, therefore, in the light of the faith and with the strength of love, to ensure that the various institutions—whether economic, social, cultural or political in purpose—will be such as not to create obstacles, but rather to facilitate the task of improving themselves both in the natural order as well as in the supernatural.

Scientific Competence, Technical Capacity and Professional Experience

147. Nevertheless, in order to imbue civilization with sound principles and enliven it with the spirit of the gospel, it is not enough to be illumined with the gift of faith and enkindled with the desire of forwarding a good cause. For this end it is necessary to take an active part in the various organizations and influence them from within.

148. But since our present age is one of outstanding scientific and technical progress and excellence, one will not be able to enter these organizations and work effectively from within unless he is scientifically competent, technically capable and skilled in the practice of his own profession.

Action, the Outcome of Scientific-Technical-Professional Skill and of Spiritual Values

149. We desire to call attention to the fact that scientific competence, technical capacity and professional experience, although necessary, are not of themselves sufficient to elevate the relationships of society to an order that is genuinely human: that is, to an order whose foundation is truth, whose measure and objective is justice, whose driving force is love, and whose method of attainment is freedom.

150. For this end it is certainly necessary that human beings carry on their own temporal activities in accordance with the laws governing them and following the methods corresponding to their nature. But at the same time it is also necessary that they should carry on those activities as acts within the moral order: therefore, as the exercise or vindication of a right, as the fulfillment of a duty or the performance of a service, as a positive answer to the providential design of God directed to our salvation. In other words, it is necessary that human beings, in the intimacy of their own consciences, should so live and act in their temporal lives as to create a synthesis between scientific, technical and professional elements on the one hand, and spiritual values on the other.

Reconciling of Faith and Action

151. It is no less clear that today, in traditionally Christian nations, secular institutions, although demonstrating a high degree of scientific and technical perfection, and efficiency in achieving their respective ends, not infrequently are but slightly affected by Christian motivation or inspiration.

152. It is beyond question that in the creation of those institutions many contributed and continue to contribute who were believed to be and who consider themselves Christians; and without doubt, in part at least, they were and are. How does one explain this? It is Our opinion that the explanation is to be found in an inconsistency in their minds between religious belief and their action in the temporal sphere. It is necessary, therefore, that their interior unity be re-established, and that in their temporal activity faith should be present as a beacon to give light, and charity as a force to give life.

Education of the Whole Man

153. It is Our opinion, too, that the above-mentioned inconsistency between the religious faith, in those who believe, and their activities in the temporal sphere, results—in great part if not entirely—from the lack of a solid Christian education. Indeed, it happens in many quarters and too often that there is no proportion between scientific training and religious instruction: the former continues and is extended until it reaches higher degrees, while the latter remains at elementary level. It is indispensable, therefore, that in the training of youth, education should be complete and without interruption: namely, that in the minds of the young, religious values should be cultivated and the moral conscience refined, in a manner to keep pace with the continuous and ever more abundant assimilation of scientific and technical knowledge. And it is indispensable too that they be instructed regarding the proper way to carry out their actual tasks.⁶⁵

⁶⁵ Cf. John XXIII's Encyclical Letter *Mater et Magistra*, A.A.S., LIII (1961), p. 454.

Constant Endeavor

154. We deem it opportune to point out how difficult it is to understand clearly the relation between the objective requirements of justice and concrete situations, namely, to perceive the degrees and forms in which doctrinal principles and directives ought to be applied to reality.

155. And in our day, when everyone should be striving to further the common good, the discernment of those degrees and forms is all the more difficult because of the dynamic course of events. Accordingly, since each day we must endeavor to see how social reality can be brought more into line with objective justice, Our sons should not think of ceasing from the efforts or of resting by the wayside.

156. In fact, all human beings ought rather to reckon that what has been accomplished is but little in comparison with what remains to be done: because organs of production, trade unions, associations, professional organizations, insurance systems, legal systems, political regimes, institutions for cultural, health, recreational or athletic purposes—these must all be adjusted to the era of the atom and of the conquest of space, an era which the human family has already entered, wherein it has commenced its new advance toward limitless horizons.

Relations between Catholics and non-Catholics in Social and Economic Affairs

157. The doctrinal principles outlined in this document derive from or are suggested by requirements inherent in human nature itself, and are, for the most part, dictates of the natural law. They provide Catholics, therefore, with a vast field in which they can meet and come to an understanding both with Christians separated from this Apostolic See, and also with human beings who are not enlightened by faith in Jesus Christ, but who are endowed with the light of reason and with a natural and operative honesty. *On such occasions, those who profess Catholicism must take special care to be consistent and not compromise in matters wherein the integrity of religion or morals would suffer harm. Likewise, in their conduct they should weigh the opinions of others with fitting courtesy and not measure everything in the light of their own interests. They should be prepared to join sincerely in doing whatever is naturally good or conducive to good.*⁶⁶

158. Moreover, one must never confuse error and the person who errs, not even when there is question of error or inadequate knowledge of truth in the moral or religious field. The person who errs is always and above all a human being, and he retains in every

⁶⁶ *Ibid.*, p. 456.

case his dignity as a human person; and he must always be regarded and treated in accordance with that lofty dignity. Besides, in every human being, there is a need that is congenital to his nature and never becomes extinguished, compelling him to break through the web of error and open his mind to the knowledge of truth. And God will never fail to act on his interior being, with the result that a person, who at a given moment of his life lacked the clarity of faith or even adheres to erroneous doctrines, can at a future date learn and believe the truth. Meetings and agreements, in the various sectors of daily life, between believers and those who do not believe or believe insufficiently because they adhere to error, can be occasions for discovering truth and paying homage to it.

159. It must be borne in mind, furthermore, that neither can false philosophical teachings regarding the nature, origin and destiny of the universe and of man, be identified with historical movements that have economic, social, cultural or political ends, not even when these movements have originated from those teachings and have drawn and still draw inspiration therefrom. For these teachings, once they are drawn up and defined, remain always the same, while the movements, working on historical situations in constant evolution, cannot but be influenced by these latter and cannot avoid, therefore, being subject to changes, even of a profound nature. Besides, who can deny that those movements, in so far as they conform to the dictates of right reason and are interpreters of the lawful aspirations of the human person, contain elements that are positive and deserving of approval?

160. It can happen, then, that a drawing nearer together or a meeting for the attainment of some practical end, which was formerly deemed inopportune or unproductive, might now or in the future be considered opportune and useful. But to decide whether this moment has arrived, and also to lay down the ways and degrees in which work in common might be possible for the achievement of economic, social, cultural and political ends which are honorable and useful—these are the problems which can only be solved with the virtue of prudence, which is the guiding light of the virtues that regulate the moral life, both individual and social. Therefore, so far as Catholics are concerned, this decision rests primarily with those who live and work in the specific sectors of human society in which those problems arise, always, however, in accordance with the principles of the natural law, with the social teaching of the Church, and with the directives of ecclesiastical authority. For it must not be forgotten that the Church has the right and the duty not only to safeguard the principles of ethics and religion, but also to intervene authoritatively with Her children in the temporal sphere, when

there is a question of judging about the application of those principles to concrete cases.⁶⁷

Little by Little

161. There are some souls, particularly endowed with generosity, who, on finding situations where the requirements of justice are not satisfied or not satisfied in full, feel enkindled with the desire to change the state of things, as if they wished to have recourse to something like a revolution.

162. It must be borne in mind that to proceed gradually is the law of life in all its expressions; therefore in human institutions, too, it is not possible to renovate for the better except by working from within them, gradually. Pius XII proclaimed: *Salvation and justice are not to be found in revolution, but in evolution through concord. Violence has always achieved only destruction, not construction; the kindling of passions, not their pacification; the accumulation of hate and ruin, not the reconciliation of the contending parties. And it has reduced men and parties to the difficult task of rebuilding, after sad experience, on the ruins of discord.*⁶⁸

An Immense Task

163. There is an immense task incumbent on all men of good will, namely, the task of restoring the relations of the human family in truth, in justice, in love and in freedom: the relations between individual human beings; between citizens and their respective political communities; between political communities themselves; between individuals, families, intermediate associations and political communities on the one hand, and the world community on the other. This is a most exalted task, for it is the task of bringing about true peace in the order established by God.

164. Admittedly, those who are endeavoring to restore the relations of social life according to the criterions mentioned above, are not many; to them We express Our paternal appreciation, and We earnestly invite them to persevere in their work with ever greater zeal. And We are comforted by the hope that their number will increase, especially among Christian believers. For it is an imperative of duty; it is a requirement of love. Every believer in this world of ours must be a spark of light, a center of love, a vivifying leaven amidst his fellow men: and he will be this all the more perfectly

⁶⁷ *Ibid.*, p. 456; cf. Leo XIII's Encyclical Letter *Immortale Dei*, *Acta Leonis XIII*, V (1885), p. 128; Pius XI's Encyclical Letter *Ubi arcano*, A.A.S., XIV (1922), p. 698; and Pius XII's *Allocution* to Delegates of the International Union of Catholic Women's Leagues gathered in Rome for a joint convention, September 11, 1947, A.A.S., XXXIX (1947), p. 486.

⁶⁸ Cf. *Allocution* to workers from the dioceses of Italy gathered in Rome on the Feast of Pentecost, June 13, 1943, A.A.S., XXXV (1943), p. 175.

the more closely he lives in communion with God in the intimacy of his own soul.

165. In fact, there can be no peace between men unless there is peace within each one of them; unless, that is, each one builds up within himself the order wished by God. Hence St. Augustine asks: *Does your soul desire to overcome your lower inclinations? Let it be subject to Him who is on high and it will conquer the lower self: there will be peace in you; true, secure and well-ordered peace. In what does that order consist? God commands the soul; the soul commands the body; and there is nothing more orderly than this.*⁶⁹

The Prince of Peace

166. These words of Ours, which We have wished to dedicate to the problems that so beset the human family today and on the just solution of which the ordered progress of society depends, are dictated by a profound aspiration which We know is shared by all men of good will: the consolidation of peace in the world.

167. As the humble and unworthy Vicar of Him whom the Prophet announced as the *Prince of Peace*,⁷⁰ We have the duty to expend all Our energies in an effort to protect and strengthen this gift. However, peace will be but an empty-sounding word unless it is founded on the order which this present Encyclical has outlined in confident hope: an order founded on truth, built according to justice, vivified and integrated by charity, and put into practice in freedom.

168. This is such a noble and elevated task that human resources, even though inspired by the most praiseworthy good will, cannot bring it to realization alone. In order that human society may reflect as faithfully as possible the Kingdom of God, help from on high is necessary.

169. For this reason, during these sacred days Our supplication is raised with greater fervor toward Him who by His painful Passion and death overcame sin—the root of discord and the source of sorrows and inequalities—and by His Blood reconciled mankind to the Eternal Father: *For He Himself is our peace, He it is that has made both one . . . And coming He announced the good tidings of peace to you who were afar off, and of peace to those who were near.*⁷¹

170. And in the Liturgy of these days we hear the announcement: *Our Lord Jesus Christ, after His resurrection stood in the midst of His disciples and said "Peace be to you," alleluia: the*

69 *Miscellanea Augustiniana* . . . St. Augustine's *Sermones post Maurinos reperti*, Rome, 1930, p. 633.

70 Cf. Isa. 9, 6.

71 Eph. 2, 14-17.

*disciples rejoiced seeing the Lord.*⁷² He leaves us peace, He brings us peace: *Peace I leave with you, my peace I give to you; not as the world gives do I give to you.*⁷³

171. This is the peace which We implore of Him with the ardent yearning of Our prayer. May He banish from the hearts of men whatever might endanger peace, may He transform them into witnesses of truth, justice and brotherly love. May He enlighten the rulers of peoples so that in addition to their solicitude for the proper welfare of their citizens, they may guarantee and defend the great gift of peace. Finally, may Christ enkindle the wills of all, so that they may overcome the barriers that divide, cherish the bonds of mutual charity, understand others, and pardon those who have done them wrong. By virtue of His action, may all peoples of the earth become as brothers, and may the most longed-for peace blossom forth and reign always between them.

172. As a pledge of this peace, and with the ardent wish that it may shine forth on the flocks entrusted to your care, especially for the benefit of those who are most lowly and in the greatest need of help and defence, We affectionately impart to you, Venerable Brothers, to the priests both secular and religious, to the religious men and women and to all the Christian faithful, particularly to those who make every effort to put these exhortations of Ours into practice, Our Apostolic Blessing in propitiation of heavenly favors. Finally, upon all men of good will, to whom this Encyclical Letter is also addressed, We implore from Almighty God health and prosperity.

173. Given at Rome at St. Peter's, on Holy Thursday, the eleventh day of April, in the year 1963, the fifth of Our Pontificate.

JOHN XXIII, POPE

⁷² Responsory at Matins on the Friday after Easter.

⁷³ John 14, 27.

DISCUSSION-CLUB OUTLINE

By WILLIAM J. GIBBONS, S.J.

Introductory Note

The Readings indicated below are based first of all on the Encyclical *Pacem in Terris*, the text of which should be read carefully by all studying the ideas and recommendations it contains. Then, in the recommended Readings, reference is made to comparable parts or paragraphs of the 1961 Encyclical *Mater et Magistra* and/or other relevant papal statements.

The Parts (I-V) of the Discussion-Club Outline correspond exactly to the major divisions found in *Pacem in Terris*. The subdivisions of each part are based both on the content of the document and on headings appearing in the English and Italian versions distributed by Vatican Polyglot Press at the time of the Encyclical's issuance. Our indicated subdivisions of the Encyclical's five parts are intended to facilitate study by presenting students with something by way of a schematic outline. These headings and subheadings do not constitute an authentic interpretation of the document's sense and meaning, nor should they be regarded as such. Other than the numbers I-V, no headings whatever are found in the Latin text of this Encyclical.

The discussion under each Part (I-V) of this Discussion-Club Outline are based exclusively on the text of *Pacem in Terris*, with the exception of several sentences incorporating purely factual data on points to which reference was made in the Encyclical. The questions appearing at the end of each part relate primarily to the Encyclical's content.

I ORDER AMONG MEN

REQUIRED READINGS: ¶1-7 (Introduction) of *Pacem in Terris*; ¶8-45 Part I), *ibid*; ¶ 1-50 and ¶ 104-121 of *Mater et Magistra*; the portions of *Rerum Novarum* and *Quadragesimo Anno* touching upon property.

SUGGESTED READINGS: Pentecost radio broadcast of Pius XII, June 1, 1941 (*La Solennità della Pentecoste*); available in *Acta Apostolicae Sedis* June 23, 1941), 33:195-205 (Italian); 33:116-27 (English); the English text also in *Vital Speeches*, 7:531-5 (June 15, 1941).

Order among men relates to their being endowed by God with intelligence and free will. A foremost principle of this order—the foundation of every human society—is the fact that each human being is a person possessed of certain universal, inviolable and inalienable rights and duties. From revelation we know further that men are redeemed by the blood of Christ, and by grace are children and friends of God.

I. Rights

Every man has the right to life, to bodily integrity, to things requisite for a human manner of existence. Each has the right to respect for his person and reputation; the right to freedom in seeking truth, in communicating ideas, and in pursuit of art, within limits laid down by moral order and the common good; the right to be informed truthfully about public events.

Man has a right to a share in the benefits of culture and to a basic education. Moreover, to the extent the economic and educational state of the country makes it possible, an opportunity should be afforded for advanced study according to merit and ability.

Every person has the right to honor God according to the dictates of an upright conscience, and to worship Him publicly and privately. Each has the right to choose his state of life, and hence either to marry or to remain single. Each has a right to follow a vocation to the priesthood or religious life. Parents have the prior right in the support and education of their children.

Human beings have a natural right to free initiative in the economic field, and the right to work. To this is added a right to working conditions which do not impair health or morals, or the development of youth. Special consideration is due working wives and mothers. As regards the right to property, including that in productive goods, this derives from the nature of man. There necessarily goes with it a social duty as regards its use.

There is also the right to assembly and association, and with it the right to act with initiative and responsibility within the societies established. These intermediate (non-governmental) bodies assist their members to achieve aims beyond the capacity of individuals and are the means of safeguarding the dignity and liberty of the person.

Human beings have the right to freedom of movement and residence within their countries, and where just reasons exist, also to emigrate to other countries. While individuals belong to particular states, they are also members of the human family.

It is in accord with human dignity to participate in public affairs and contribute to the common good. The human person is also entitled to juridical protection of his rights, in an efficacious, impartial and just manner.

2. Duties

The rights which man derives from natural law correspond to duties which are also based on that law. Thus, if man has the right to life, he has the duty to preserve it; if he has the right to a decent standard of living, he has the duty to live it correctly; if he has the right to seek the truth, he should do so correctly and profoundly. Moreover, if man within society has certain rights, it is also the duty of other members of society to recognize and respect these rights. Therefore, a man who claims his rights on one hand and neglects to carry out corresponding duties defeats his own purpose.

Because man is social by nature, he should live and work with others for their mutual welfare. One must do more than simply respect a man's right to subsistence, he must try to see that he has enough to eat. But he should retain his human dignity in this collaboration by enjoying the right to act freely and responsibly. It should not be in response to force or pressure brought to bear on him externally.

3. Social Life in Truth, Justice, Charity and Freedom

Political society is based on truth. It will be well-ordered and beneficial, upholding the principle of human dignity, if its citizens are guided by justice, respect the rights of others, and recognize their own duties. The order of society, then, grounded in truth, is moral by nature and has its source in God, who provides society with its vitality and the requisites for preserving human dignity.

4. Characteristics of the Present Age

Our age has three characteristics: (1) the working classes began by claiming their rights in the social and economic spheres, then in politics, and finally in culture; (2) women are taking an increasingly active part in public life; and (3) the independence of nations is developing a new world no longer divided into ruling nations and nations ruled from outside.

Thus has man become convinced that all men are equal. This conviction follows upon awareness of his dignity as a human being. Racial discrimination can in no way be justified, at least doctrinally or in theory.

Questions

1. Why does the Pope say that peace must be based on observance of the order established by God? What is the difference between this order as it relates to sub-human things (minerals, plants, animals) and to man?
2. What do you understand by a right and by a duty? How are inalienable natural rights (referred to in the *Declaration of Independence*) different from acquired rights?
3. What distinguishes a natural right from one which is purely civil and/or of statutory origin? Can a civil right also be a natural right? Discuss.
4. What have rights and duties to do with order between men? Why does the Encyclical say that for every right there is a corresponding duty? Discuss the interrelationship of rights and duties.

5. What are the source and the characteristics of the dignity of each human person? Why are certain rights inhering in the person said to be universal, inviolable and inalienable?
6. Why is private property said to be important to men? What besides land does the idea of private property include? Distinguish between producer goods and consumer goods.
7. Discuss the connection between the dignity of the human person and a proper manner of living. What is the importance of education, culture, the social services, and so forth, in relation to a human manner of living? What is meant by social progress?
8. What is meant by freedom to worship God according to the dictates of an upright conscience? Why is freedom to choose one's state of life said to be a right? What are some implications?
9. The Encyclical states that parents have "the prior right in the support and education of their children." Discuss this statement.
10. Enumerate some rights in the economic sphere and in the political order? Distinguish between those which are absolutely universal and inalienable, applying to all men everywhere and at all times, and those which are to some degree adventitious or acquired.
11. Why does the Pope refer to as widespread the conviction that all men are equal by reason of their natural dignity as persons? How does this affect the role of women as understood in some cultures?
12. Why is God said to be the basis of all moral order? How does morality relate to religion?

II RELATIONS BETWEEN INDIVIDUALS AND THE PUBLIC AUTHORITIES WITHIN A SINGLE STATE

REQUIRED READINGS: ¶46-79 of *Pacem in Terris*; ¶51-121 and ¶233-262 of *Mater et Magistra*; the portions of *Rerum Novarum* and *Quadragesimo Anno* touching upon the right of organization and the right of property.

SUGGESTED READINGS: Pentecost radio broadcast of Pius XII, June 1, 1941 (available in sources indicated above, in reading references for Part I).

1. Necessity and Divine Origin of Authority

Men are social by nature and live together in community. That a given society be well-ordered and prosperous, it must have some kind of authority which preserves the institutions and works for the good of all. This authority has God alone as its ultimate source and derives its obligatory force from the moral order. Accordingly, it should not use threats or fear of punishment or promises of rewards as the only or chief means of control.

Authority is chiefly concerned with moral force, which appeals to the consciences of individual citizens. This is in accord with their dignity as men. But the power to bind men in conscience presupposes that the authority both shares in, and is related to, the authority of God. Civil authorities cannot by legislation make wrong what is morally right, or the reverse. Human law must conform to right reason, and if there is a conflict, it is God who must be obeyed rather than men. Because authority derives from God, it does not

therefore follow that men have no right to choose the rulers of the State, to decide on the form of government, or to determine both the way in which authority is to be exercised and its limits. This teaching is consonant with any truly democratic regime.

2. Attainment of the Common Good

Inasmuch as realization of the common good is the reason for civil authority, the latter must provide the necessary laws and otherwise further this good in its essential elements. At the same time, both individuals and intermediate bodies (non-governmental organizations and societies of various kinds) have a duty so to act that the common good is not thereby harmed. When making prescriptions in the name of the common good, governments must act only within the law and their competence, and in such a manner that what is prescribed is morally good or leads to good.

An essential element of the common good is to take into account the dignity of the human person. Accordingly, respect must be had for the ethnic characteristics of the various human groups. But the common good extends beyond the interests or characteristics of individuals and such groups. All members of a community are entitled to share in the common good, according to each one's tasks, merits and circumstances. However, justice and equity may indicate the need for giving special care and protection to less fortunate members of the community, since these at times are unable to assert or defend their rights. Finally, the common good includes the whole man, both body and soul, and hence spiritual as well as material welfare is to be promoted.

3. Responsibilities of Public Authorities, and the Rights and Duties of individuals

Foremost among the ways of promoting the common good is to guarantee and protect the personal rights and duties of individuals. It is the government's task to bring these into harmony and to create conditions wherein each person may the more readily carry out his duties. When a government fails to acknowledge the rights of man or violates them, then it fails in its duty and its orders lack juridical force.

(a) CO-ORDINATION OF SOCIAL RELATIONS. A fundamental responsibility of civil authority is to see that no individual or group threatens another in the exercise of his rights and duties. Rights violated must be restored.

(b) PROMOTING THE RIGHTS OF INDIVIDUALS. The common good requires that civil authorities make earnest efforts to bring about a situation wherein an individual can exercise his rights and fulfill his duties. Unless suitable action is taken in the economic, political and cultural spheres, inequalities among citizens may become so prevalent that exercise of rights and fulfillment of duties is compromised.

Government administrators should foster social and economic progress among the citizens in accordance with the state of development of the economy. Attention should be given to road-building, water supply, public health, as well as housing, facilitation of religious practice, recreational facilities. The government should foster conditions favorable to employment of those able and willing to work, and should see that certain minimum standards are observed as

regards wages and working conditions. The right of intermediate bodies (non-governmental organizations, unions, trade and professional associations, etc.) to exist and function properly should be protected. And it should be possible for all citizens to share suitably in cultural advantages.

(c) **BALANCED INTERVENTION BY GOVERNMENT.** In fulfilling their duty to promote the common good and intervene where necessary, governments should not go to the other extreme of excessive intervention. The proper aim is to protect freedom and initiative, and to expand the area of freedom, combined with responsibility, to the extent possible.

4. Structure and Operation of the Public Authority

It is impossible to determine once and for all the most suitable form of government or how civil authorities should most effectively fulfill their duties. Account needs to be taken of historical circumstances and prevailing conditions. Nevertheless, a threefold division of powers (legislative, executive and judicial), each acting within its own sphere, is in keeping with the demands of human nature and is a way of seeing that public authorities act according to law and that citizens are protected in exercising their rights and fulfilling their duties.

(a) **LAW AND CONSCIENCE.** A legal structure in conformity with the moral order and corresponding to the level of development of the political community is very advantageous for the common good. But in the concrete, public authorities at times must make adaptations, at least in practice, to the changing social situation. To distinguish properly between the essential principles of law and the emerging needs, public authorities must be men of integrity, insight and courage.

(b) **CITIZEN PARTICIPATION.** It is in keeping with the dignity of man that he take an active part in government, although how this is to be done depends on the level of development of the political community. Advantages accrue from such participation, both to those governing and to the citizens in general. Time limitations upon tenure of office keeps public officials from becoming stale and ensures replacement in line with changing conditions.

(c) **PRESENT-DAY TRENDS.** The trends and requirements of today call for a State constitution, written clearly and concisely, and containing a specification of rights as well as the organization of government. Such a constitution should be formulated in proper legal terminology, and should specify the manner in which State authorities are designated, their spheres of competence, the way in which they are obliged to perform their duties. Finally, the relations of government and citizens should be specified in such a way that a major task of government is seen as that of recognizing, respecting, reconciling, protecting and promoting the rights and duties of citizens.

Questions

1. What is the origin and nature of authority in human society? How does it relate to the common good? What do you understand by the common good?
2. What means must authority take and what means should it avoid in promoting the common good? Why is God said to be the source of all authority?
3. What is meant by the "divine right of kings?" How does this differ from ideas contained in the *Declaration of Independence* and the *U.S. Constitution*? Discuss the historical background.

4. Since civil authority has its authority from God, are men without a right to participate in government? Explain.
5. Is there a potential source of misunderstanding and conflict between the concept of the common good and the needs and rights of individuals? Discuss.
6. How does the *U.S. Constitution* understand the common good and civil authority? Relate this to what is said in Part II of *Pacem in Terris* about these topics.
7. What are the juridical and moral characteristics of an authoritarian State? Of a totalitarian State? Discuss the implications.
8. Discuss the relations that should exist between the activity of the State and the initiative and freedom of individuals. What is the origin of the term *laissez-faire*? (Consult dictionaries and encyclopedias on this term.)
9. Why is it impossible to determine once and for all, what is the most appropriate form of government? What role do historical developments play in this regard?
10. What are the three principal functions of public authority? How are these connected with the form of government?
11. What advantages accrue when men are enabled to participate in government? Discuss

III RELATIONS BETWEEN STATES

REQUIRED READINGS: ¶80-129 of *Pacem in Terris*; ¶122-199 and ¶205-232 of *Mater et Magistra*.

SUGGESTED READINGS: Pius XII's address to World Population Conference (Rome, 1954), in *The Pope Speaks*, 1.625 (Oct. 1954) and *Catholic Mind*, 53:256 (April 1955); the relevant passages of *Rerum Novarum* and *Quadragesimo Anno*; also, Encyclical *Princeps Pastorum* of John XXIII, in *National Catholic Almanac*, 1961, pp. 180-190.

1. The Subjects of Rights and Duties

The same moral law which governs relations between individual human beings serves also to regulate the relations of political communities one with another. Their relationships must be harmonized in truth, in justice, in a working solidarity, and in liberty.

(a) IN TRUTH. But truth requires the elimination of racism and a consequent recognition that all States are by nature equal in dignity. Each has a right to existence, to self-development, to the means necessary to its attainment, and to be the one primarily responsible for self-development. We know that individuals differ in virtue, talent, wealth, and so forth, but this does not give one man a right to lord it over his neighbor. Rather he should help him to the extent possible. That nations have reached varying levels of culture, civilization or economic development, must indeed be recognized. However, this does not give one nation a right to take unjust advantage of another.

(b) IN JUSTICE. Since each political community has a right to existence and self-development, it also has a duty to respect the rights of others. When contention does arise, it should be settled in a mature and reasonable manner

rather than by force, deceit or trickery. St. Augustine asks: "What are kingdoms without justice but bands of robbers?"

Treatment of minorities deserves special mention in this connection. The tendency to equate the political community with the ethnic group has been especially noticeable since the 19th century, but for geographical and other reasons this has not always been the case in practice. Accordingly, the phenomenon of minority groups is a common one. Projects aimed at extinction of such groups violate justice, but justice is observed when their rights are properly recognized. At times, however, groups exalt excessively what is proper to them, and may even place their own interests above the common good or above human values.

(c) **ACTIVE SOLIDARITY.** Because relations between States are regulated by the norms of truth and justice, they should derive considerable benefit from active solidarity and mutual co-operation. The State exists not to confine its people within national boundaries but to protect the common good of the particular society. But this in turn cannot be divorced from the common good of all men and nations. Ethnic differences do not cancel out the common elements which are essential to men everywhere.

Balance between population, land and capital. Since some countries have abundant resources and/or capital, while others are well possessed of manpower, or else are short on capital or natural resources, there is need for mutual collaboration and exchange to offset these inequalities.

Problems of political refugees. Because some regimes do not guarantee a sufficient scope for human freedom, there exists the problem of political refugees. The existence of such refugees draws attention to the fact that some governments have exceeded the bounds of their authority by calling into question, or even denying, the very right to freedom. The duty to help these refugees to the extent possible, is clear. They do not lose their rights as persons because their homelands may have deprived them of citizenship.

Migrants. Inasmuch as man has a right to migrate in hope of providing more fittingly for himself and his dependents, only those restrictions required by the common good should be placed on such movement. Those who assist migrants in making a satisfactory transition to their new home and way of life deserve commendation.

Disarmament. The build-up of armaments in the more economically developed countries entails vast outlays of intellectual and economic resources. This is not only a burden to the countries themselves, but it also diverts funds from constructive purposes in less developed countries. This build-up is said to be justified on grounds that peace cannot be preserved without an equal balance of armaments. But the possibility of world conflagration must not be forgotten, nor should the possible harm from continued nuclear testing. Justice, right reason and humanity demand that the arms race cease, and that work go forward on disarmament, with effective controls assured. Disarmament must be the outcome of inner conviction. For peace, a source of good, depends on mutual trust rather than on equality of arms.

(d) **IN LIBERTY.** Relations between States should be conducted in an atmosphere of freedom, without oppression by others and without undue meddling in internal affairs.

Evolution of economically underdeveloped countries. In *Mater et Magistra* we appealed to the economically developed nations to come to the

aid of those in process of development. It is consoling to see the extent to which this is now being done. Although great strides have been made, it seems appropriate once more to stress that aid be given with great respect for the liberty of the developing countries and that they should be the principal artisans of their economic development and social progress. Pius XII proclaimed (Christmas Eve address, 1941) that in an order "based on moral principles there is no room for violation of freedom, integrity or security of other nations." It can be added today that the wealthier States should respect the moral values and ethnic characteristics of the peoples they are aiding. In this way a contribution will be made to the formation of a world community wherein each nation works toward the universal common good, while remaining fully conscious of its own rights and duties.

Signs of the times. Disputes between States are being resolved more and more through negotiation rather than by force. The very destructive power of modern weapons helps bring this about. Nevertheless, fear still prevails among peoples and this results in the arms build-up as a deterrent to aggression. Hopefully, through meeting and negotiating men will come to realize that not fear but love should reign among men, and that its fruit becomes evident in productive collaboration.

Questions

1. In what way are the relations between States comparable to those between individuals? In what way do they differ?
2. What is the relation of modern States and political communities to the *universal common good*? What is the concrete situation today?
3. On the international level, what is the relation between the common good and public authority? What is the status of public authority once it opposes the moral order?
4. Why is *truth* first among the norms regulating relations between States? What elements does truth reveal when it is operative between States?
5. What are some of the demands in justice between States? Discuss.
6. To what extent and in what way should civil authority protect the rights of minorities, ethnic or otherwise? What do you understand by a minority? Discuss the historical trends and developments.
7. What are the duties of a minority as regards the community around them? To what extent does the concept of integration apply and not apply?
8. What are the common elements of human nature which require active solidarity or effective community among men, even though of differing ethnic or cultural backgrounds?
9. What are some ways in which imbalances between natural resources, capital and manpower, as among nations, can be met? Discuss.
10. Since World War II especially, political refugees have become a major phenomenon on the world scene. Discuss the causes, the problems, the solutions.
11. Why has disarmament become so prominent an issue throughout the world? Discuss the expenditure of financial and intellectual resources on armaments, and the possible alternative allocations of these resources.
12. The Pope says the process of disarmament must proceed from inner conviction. Explain why.
13. Discuss the relation of more advanced and wealthier States to those in process of development. What is the obligation and right of the latter to promote their own development? Discuss.
14. Why does the Pope say that men are becoming convinced that disputes between States should be settled not by force but by reason and negotiation? Discuss the implications.

IV RELATIONSHIP OF MEN AND OF POLITICAL COMMUNITIES WITH THE WORLD COMMUNITY

REQUIRED READINGS: ¶ 130-145 of *Pacem in Terris*; ¶ 122-184 and ¶ 200-211 of *Mater et Magistra*.

SUGGESTED READINGS: Pius XII, Pentecost radio broadcast of June 1, 1941, (for sources, see Readings for Part I, above); Pius XII, encyclical *Summi Pontificatus* (1939), exhorting unity in opposing world evils.

1. Interdependence between Political Communities

The progress of science and technology has facilitated closer relations between human beings all over the world. Goods, ideas and persons move from one country to another at accelerated pace. Accordingly, individuals, families and intermediate associations are interrelated as never before. Each country becomes more dependent on another, in its economy, social progress, order, security and peace. In view of this interdependence, no political community today successfully pursues its interest in isolation.

2. Ensuring the Universal Common Good

The unity of the human family antedates, of course, these developments. The universal common good of mankind is a continuing reality, even if not adequately pursued. In times past this common good was furthered by diplomatic relations, top-level meetings, treaties, conventions, and the like. Today, the public authorities of the various political communities find themselves handicapped. Even though they use the juridical instruments suggested by the natural law and regulated by the law of nations and international law, they are no longer capable of finding an adequate solution to problems of security and world peace. This is not necessarily due to a lack of good will or of a spirit of enterprise, but because their authority lacks suitable force. It can be said, then, that at this time in history the present system of international organization does not meet satisfactorily the objective requirements of the universal common good.

3. The Common Good and Political Authority

Requirements of the common good are necessarily connected with the structure and function of political authority. The moral order not only indicates the need for political authority, but requires that this authority be effective for the goal in view. Today the universal common good poses problems of world-wide dimensions. There is need, therefore, for a public authority which can operate effectively on a world-wide basis, coping with situations beyond the capacity of individual countries or regions.

4. Instituting Public Authority by Common Consent

A public authority of world-wide scope, and possessed of the proper means to ensure the universal common good, must be instituted by common consent

and not by force. A supranational or world-wide public authority brought about by force might be or might become an instrument of one-sided interests. The various political communities understandably would refuse to yield obedience to an authority imposed by force or in whose creation they had no voice. And in any case such a world-wide public authority must have as a fundamental objective the recognition, respect, safeguarding and promotion of the rights of the human person.

5. The Principle of Subsidiarity

Just as the principle of subsidiarity must operate within each political community, in regulating the relations of individuals, families, intermediate bodies and the government, so too it must prevail as regards a world-wide authority. Such an authority is not intended to limit the sphere of action of the public authorities of individual political communities. Rather, it is to create a situation in which the public authorities, as well as individuals and intermediate associations, may better fulfill their duties and exercise their rights with greater security.

6. The United Nations

Establishment of the United Nations on June 26, 1945 represents an important advance in co-operation, as do the various intergovernmental agencies associated with the UN. These latter include such bodies as: United Nations Educational, Scientific, and Cultural Organization (UNESCO); Food and Agriculture Organization (FAO); World Health Organization (WHO); International Labor Organization (ILO); and so forth.

The Holy Father expresses the wish that the UN, in its structure and its means, become ever more equal to the tasks before it. And He wishes it to be an effective safeguard of the rights which derive from man's dignity as a person, and which are therefore universal, inviolate and inalienable.

The *Universal Declaration of Human Rights*, approved in the UN General Assembly on December 10, 1948, represents a step forward, even though objections and reservations have been raised regarding certain points of that Declaration.

Questions

1. What do you understand by interdependence of political communities? Why are some goals beyond the capacity of individual States, more especially the smaller ones?
2. The universal common good is said to be related to the natural law, the law of nations, international law. Distinguish between these three laws. Discuss the need for a supranational authority proportionate to the requirements of the universal common good.
3. The encyclical insists that a supranational authority must not be imposed by force but be the outcome of consent and agreement. Compare this requirement with the conditions of a just public authority within individual States. Discuss the problems and prospects.
4. How does the principle of subsidiarity apply to supranational organization? Would individual states or political communities lose their identity? Why the emphasis on personal rights?

5. Trace the development of the United Nations as a historical reality. (Consult encyclopedias and other sources as necessary.) Distinguish between the UN organization and secretariat as such, and the various specialized agencies of intergovernmental character (FAO, ILO, UNESCO, WHO, etc.). What are the origins and historical antecedents of these latter? Discuss.
6. What is the *Declaration of Human Rights* (December 10, 1948)? Compare it with the *Declaration of Independence*. What are some objections and reservations to the 1948 Declaration by the UN General Assembly? What are the good points of the document?
7. The Pope says that present international organization is unequal to the tasks before it and the requirements of the universal common good. Indicate some of the deficiencies and some of the advances which have been made.
8. How do you foresee the problems of world community being resolved? What role does the Church play in their resolution? Discuss.

V PASTORAL EXHORTATIONS

REQUIRED READINGS: ¶ 146-173 of *Pacem in Terris*; ¶ 233-262 of *Mater et Magistra*.

1. Duty of Taking Part in Public Life

The common good will not be achieved successfully unless men everywhere take into account the common good of the whole human family, as well as that of their own political community. The various institutions, whether economic, social, cultural or political in purpose, need the co-operation of all sincere men, and especially of those acting in the light of faith and with the strength of love.

(a) SCIENTIFIC COMPETENCE, TECHNICAL CAPACITY AND PROFESSIONAL EXPERIENCE. Those who would take active part in the various organizations and influence them from within, must be possessed of the requisite competence and experience. This is especially important today, since our age is one of scientific and technical progress and of excellence. Furthermore, those who would participate with full effectiveness, should so live and act that in their lives they achieve a synthesis between scientific-technical-professional skills on the one hand and spiritual values on the other.

(b) EDUCATION OF THE WHOLE MAN. Even in traditionally Christian nations, many who have achieved high scientific and professional competence are but slightly affected by Christian motivation or inspiration. There seems to be an inconsistency in their minds between religious belief and what they do in the temporal sphere. This state of affairs apparently develops because their religious instruction has not kept pace with professional training. It is therefore important that in the minds of the young especially, religious values be cultivated and moral conscience be refined.

2. Doctrinal Principles and Social Reality

Today everyone should be striving to further the common good. And yet there is the recurring problem of seeing how the requirements of justice and doctrinal principles are to be applied to concrete situations. A constant effort

must therefore be made to understand adequately the situations, and to properly apply the principles. Moreover, what has already been accomplished in such areas as trade unions, professional organizations, insurance systems, and the like, must all be adapted to the requirements of an atomic and space age.

(a) **RELATIONS BETWEEN CATHOLICS AND NON-CATHOLICS IN ECONOMIC AND SOCIAL AFFAIRS.** The doctrinal principles outlined in this encyclical either derive from or are suggested by the requirements inherent in human nature itself, and are for the most part dictates of the natural law. They provide Catholics with a vast area in which they can meet and come to an understanding with Christians separated from the Apostolic See and with those not of Christian faith but possessed of a natural and operative honesty.

One must never confuse error with the person who errs. The erring person is always and above all a human being, and he retains in every instance his dignity as a human person. Meetings and agreements in the various sectors of daily life, between believers and those who do not believe, or who believe insufficiently because they adhere to error, can be an occasion for discovering truth and paying homage to it.

In addition, one should not confuse false philosophical teachings as such with historical movements that have economic, social, cultural or political ends, even though these movements may originally have had their roots in these teachings. Situations can change and institutions with them. Provided these movements conform to the dictates of right reason and express the lawful aspirations of the human person, they may well contain elements deserving of approval.

It is, then, possible to work together toward the achievement of economic, social, cultural and political goals which are honorable and useful. The problem arising must be resolved according to the norms of prudence, taking into account the virtues which regulate individual and social life. So far as Catholics are concerned, the decision regarding propriety or timeliness of co-operation "rests primarily with those who live and work in the specific sectors of human society in which the problems arise, always, however, in accordance with the principles of the natural law, with the social teaching of the Church, and with the directives of ecclesiastical authority." (§ 160)

3. An Immense Task for All Men of Good Will

There lies ahead an immense task for all men of good will, if the mutual relations of the human family are to be restored in truth, in justice, in love and in freedom. This is a most exalted task, for it is a task of bringing about true peace in the order established by God—an order founded on truth, built according to justice, vivified and integrated by charity, and put into practice in freedom.

4. The Prince of Peace

The Encyclical has been devoted to the problems which beset the human family today. The aspiration to an ordered society is shared by all men of good will. But for its full realization, help from God is necessary. Moreover, it is Christ who is the Prince of Peace, and who announced the good tidings

of peace. He leaves us peace, He brings us peace: "Peace I leave with you, my peace I give to you; not as the world gives do I give to you" (John 14, 27).

Questions

1. In this part of the Encyclical and elsewhere as well, the Pope refers to the duty of taking part in public life. Discuss the reasons and the needs in this regard.
2. More so than in *Mater et Magistra*, stress is here laid on scientific competence, technical capacity and professional experience, as prerequisites for meaningful and successful participation in international affairs. What is your judgment of the adequacy of such preparation among American Catholics? Discuss.
3. Why is it emphasized that religious instruction and personal formation must keep pace with scientific and technical training?
4. The doctrinal principles in *Pacem in Terris* are said (§ 157) to be based largely on the dictates of the natural law. Discuss the implications and also the relationship of natural law to revelation.
5. Why does the Pope say (§ 158) that one should never confuse error with the person who errs and that we should never forget the dignity and rights of the latter as a human being? Discuss.
6. Distinction is made (§ 159) between false philosophical teachings as such and movements which may have been based upon them but which are evolving in a reasonable direction. What are some practical applications of this statement? What advantages derive from the kind of co-operation referred to? What are the difficulties?
7. Why does the Pope say (§ 160) that as regards co-operation with groups professing false or incomplete philosophy, prudence is the great virtue? Why does he say the "decision rests primarily with those who live and work in the specific sectors of human society in which the problems arise"? What about natural law and the directives of ecclesiastical authority? Why the repeated stress on competence and experience?
8. In correcting social ills and injustice the emphasis is placed (§ 160-61) on gradual working from within the social structure. This is contrasted with the revolutionary approach. Discuss.
9. Why does the Pope appeal to all men of good will to face up to the immense task before us in building a peaceful and ordered world community? Discuss the implications of this appeal.
10. The Encyclical ends with reference to the Prince of Peace. How does Christ, by His message and grace, help mankind toward peace?

SOME IMPORTANT PAPAL STATEMENTS (1878-1963)

The more important papal statements are found in their authentic texts in the following sources: *Acta Apostolicae Sedis* (Commentarium Officiale), since 1909; *Acta Sanctae Sedis*, 1865-1909. Certain important papers and letters of Leo XIII are found not in the *A.S.S.*, but in the *Acta Leonis XIII*, a separate series. And some of those of Pius XII are found only in *Discorsi e Radiomessagi di sua Santità Pius XII*) Vols. I-XIX, plus Index volume for 1939-54, published by Vatican Polyglot Press. The pronouncements listed below are all Encyclical Letters (cf. Introduction), except as otherwise noted.

Leo XIII (1878-1903)

Apr. 21, 1878	<i>Inscrutabili Dei consilio</i> (on the evils in society)
Dec. 28, 1878	<i>Quod apostolici muneris</i> (on socialism)
Aug. 4, 1879	<i>Aeterni Patris</i> (on restoring scholastic philosophy)
Feb. 10, 1880	<i>Arcanum</i> (on Christian marriage)
June 29, 1881	<i>Diuturnum</i> (on the origin of civil power)
Nov. 1, 1885	<i>Immortale Dei</i> (on the constitution of states)
June 20, 1888	<i>Libertas praestantissimum</i> (on human liberty)
Jan. 10, 1890	<i>Sapientiae Christianae</i> (on the chief duties of Christians as citizens)
Nov. 20, 1890	<i>Catholicae ecclesiae</i> (on abolishing slavery)
May 15, 1891	<i>Rerum novarum</i> (on the rights and duties of capital and labor)
June 24, 1893	<i>Ad extremas</i> (encyclical epistle) (on foundation of seminaries for training native clergy in Asia)
Nov. 18, 1893	<i>Providentissimus Deus</i> (on Scripture study)
June 20, 1894	<i>Praeclara</i> (apostolic letter) (on religious unity)
Nov. 30, 1894	<i>Orientalium</i> (apostolic letter) (on protecting the customs of Eastern Churches)
Jan. 1, 1895	<i>Longinqua</i> (encyclical epistle) (on Catholicism in the United States)
May 5, 1895	<i>Provida mater</i> (apostolic letter) (urging special prayers for Christian reunion)
June 26, 1896	<i>Satis cognitum</i> (on the unity of the Church)
May 9, 1897	<i>Divinum illud munus</i> (on the Holy Spirit)
Dec. 25, 1898	<i>Quum diuturnum</i> (encyclical epistle) (convoking Latin American bishops to their first joint conference, Rome)
Jan. 22, 1899	<i>Testem benevolentiae</i> (epistle) ("Americanism")
Jan. 18, 1901	<i>Graves de communi</i> (on Christian democracy)
Oct. 30, 1902	<i>Vigilantiae</i> (apostolic letter) (instituting a Commission for Biblical Studies)

St. Pius X (1903-1914)

Oct. 4, 1903	<i>È supremi</i> (on restoring all things in Christ)
Nov. 22, 1903	<i>Tra le sollecitudini</i> (motu proprio) (on sacred music)
Dec. 18, 1903	<i>Fin dalla prima</i> (motu proprio) (on popular Christian action in Italy)
Mar. 19, 1904	<i>Arduum sane munus</i> (motu proprio) (on codification of Canon Law)
Mar. 24, 1904	<i>In apostolicum subiecti munus</i> (apostolic letter) (on the Propagation of the Faith)
Jan. 12, 1905	<i>Fra i molti</i> (letter) (on First Communion)
Apr. 15, 1905	<i>Acerbo nimis</i> (on teaching Christian doctrine)
June 11, 1905	<i>Il fermo proposito</i> (on Catholic action in Italy)
Dec. 22, 1905	<i>Sacra Tridentina synodus</i> (decree of Congregation of Council) (on daily Communion)
Mar. 27, 1906	<i>Quoniam in re biblica</i> (apostolic letter) (on Scripture studies in seminaries)
Sept. 8, 1907	<i>Pascendi dominici gregis</i> (on the Modernists)
Nov. 18, 1907	<i>Praestantia Scripturae</i> (motu proprio) (on Scripture study)
June 29, 1908	<i>Sapienti consilio</i> (apostolic constitution) (reorganizing the Roman Curia)
May 7, 1909	<i>Vinea electa</i> (apostolic letter) (erecting Biblical Institute in Rome)
Aug. 8, 1910	<i>Quam singulari</i> (decree of Congregation of Sacraments) (on lower age for First Communion)
Aug. 25, 1910	<i>Notre charge apostolique</i> (letter) (condemning the Sillon movement)
Dec. 26, 1910	<i>Ex quo</i> (letter) (on the Eastern Churches)
June 7, 1912	<i>Lacrimabili statu</i> (on condition of the Indians in Latin America)
Aug. 2, 1914	<i>Dum Europa fere</i> (exhortation) (urging prayer for peace)

Benedict XV (1914-1922)

Nov. 1, 1914	<i>Ad beatissimi Apostolorum</i> (appeal for peace)
Nov. 4, 1915	<i>Seminaria clericorum</i> (motu proprio) (establishing Congregation of Seminaries and Universities)
May 1, 1917	<i>Dei providentia</i> (motu proprio) (establishing the Sacred Congregation for the Oriental Church)
June 15, 1917	<i>Humani generis redemptionem</i> (on preaching the Word of God)
Sept. 15, 1917	<i>Cum iuris canonici</i> (motu proprio) (instituting Commission for interpretation of Canon Law)
Oct. 15, 1917	<i>Orientis catholici</i> (motu proprio) (establishing Pontifical Institute for Oriental Studies)

Dec. 1, 1918	<i>Quod iam diu</i> (on the future peace conference)
Apr. 19, 1919	<i>Communes litteras</i> (letter) (commending work of the hierarchy in the United States)
Nov. 30, 1919	<i>Maximum illud</i> (apostolic epistle) (on propagation of the Faith and native vocations)
May 23, 1920	<i>Pacem, Dei munus pulcherrimum</i> (on the peace)
Sept. 15, 1920	<i>Spiritus Paraclitus</i> (on Scripture study)
Dec. 1, 1920	<i>Annus iam plenus</i> (encyclical epistle) (on aid to children of Central Europe)
Aug. 5, 1921	<i>Le notizie</i> (letter) (on aiding famine-stricken in Russia)

Pius XI (1922-1939)

May 3, 1922	<i>Romanorum Pontificum</i> (motu proprio) (on extending work of Propagation of the Faith)
July 10, 1922	<i>Annus fere iam est</i> (apostolic letter) (urging aid to famine-stricken in Russia)
Dec. 23, 1922	<i>Ubi arcano consilio</i> (on the peace of Christ in the Kingdom of Christ)
June 29, 1923	<i>Orbem catholicum</i> (motu proprio) (on Confraternity of Christian Doctrine)
Dec. 11, 1925	<i>Quas primas</i> (on the feast of Christ the King)
Feb. 28, 1926	<i>Rerum Ecclesiae</i> (on missionary activity)
Jan. 6, 1928	<i>Mortalium animos</i> (on futhering religious unity)
May 8, 1928	<i>Miserentissimus Redemptor</i> (on reparation to the Sacred Heart)
Sept. 8, 1928	<i>Rerum orientalium</i> (on promoting Oriental studies)
Dec. 20, 1928	<i>Divini cultus</i> (apostolic constitution) (on liturgy and sacred music)
Dec. 20, 1929	<i>Mens nostra</i> (on retreats and Spiritual Exercises)
Dec. 31, 1929	<i>Divini illius magistri</i> (on Christian education)
Dec. 21, 1930	<i>Casti connubii</i> (on Christian marriage)
May 15, 1931	<i>Quadragesimo anno</i> (on 40th anniversary of <i>Rerum novarum</i> and reconstructing social order)
May 24, 1931	<i>Deus scientiarum Dominus</i> (apostolic constitution) (on improving seminary studies)
May 3, 1932	<i>Caritate Christi compulsi</i> (on the Sacred Heart)
Dec. 20, 1935	<i>Ad catholici sacerdotii</i> (on the priesthood)
Mar. 14, 1937	<i>Mit brennender sorge</i> (encyclical epistle) (the Church and the National Socialist movement)
Mar. 19, 1937	<i>Divini Redemptoris</i> (on atheistic communism)
Dec. 24, 1938	<i>Con grande, profonda</i> (allocution) (on violation of the concordat with Italy)

Pius XII (1939-1958)

Mar. 3, 1939	<i>Dum gravissimum</i> (radio address) (invitation to peace)
--------------	--

344 SOME IMPORTANT PAPAL STATEMENTS

June 2, 1939	<i>In questo giorno</i> (allocation to Cardinals) (on threat to peace)
Oct. 20, 1939	<i>Summi pontificatus</i> (the State in the modern world)
Nov. 1, 1939	<i>Seruum laetitiae</i> (encyclical epistle) (on accomplishments of the Church in the United States)
June 1, 1941	<i>La solennità della Pentecoste</i> (radio address) (on world social needs)
June 29, 1943	<i>Mystici Corporis</i> (on Mystical Body of Christ)
Sept. 30, 1943	<i>Divino afflante Spiritu</i> (on Scripture studies)
Dec. 15, 1944	<i>Orientalis Ecclesiae</i> (on the Eastern Churches)
Dec. 23, 1945	<i>Orientales omnes Ecclesias</i> (on Eastern Churches)
Jan. 6, 1946	<i>Quemadmodum</i> (encyclical epistle) (on aiding needy children of the world)
Feb. 2, 1947	<i>Provida mater Ecclesia</i> (apostolic constitution) (on secular institutes)
Nov. 20, 1947	<i>Mediator Dei</i> (on the sacred liturgy)
Aug. 12, 1950	<i>Humani generis</i> (on integrity of doctrine)
June 2, 1951	<i>Evangelii praecones</i> (on Christian missions)
Oct. 29, 1951	<i>Vegliare con sollecitudine</i> (allocation) (the apostolate of the midwife)
Nov. 26, 1951	<i>Nell'ordine della</i> (allocation) (on marriage)
Dec. 15, 1952	<i>Orientales ecclesias</i> (encyclical epistle) (on Eastern Churches)
Jan. 6, 1953	<i>Christus Dominus</i> (apostolic constitution) (on the new Eucharistic fast)
Mar. 25, 1954	<i>Sacra virginitas</i> (on virginity and celibacy)
Sept. 8, 1954	<i>Et maintenant</i> (allocation) (on population research)
May 15, 1956	<i>Haurietis aquas</i> (on devotion to the Sacred Heart)

John XXIII (1958-1963)

3814

Oct. 29, 1958	<i>Ille trepida hora</i> (allocation) (plea for world peace)
Nov. 15, 1958	<i>Ringraziamo di vero</i> (allocation) (on the Church in Latin America)
Jan. 25, 1959	<i>Questa festiva</i> (allocation) (announces a Council)
June 29, 1959	<i>Ad Petri cathedram</i> (on truth, unity and peace)
Nov. 28, 1959	<i>Princeps pastorum</i> (on the missions and a native clergy)
May 15, 1961	<i>Mater et Magistra</i> (Christianity and social progress)
Feb. 22, 1962	<i>Veterum sapientiae</i> (apostolic constitution) (Latin as the language of the Church)
Apr. 11, 1963	<i>Pacem in Terris</i> (on peace and human unity)

UNIVERSAL
LIBRARY



134 522

UNIVERSAL
LIBRARY